THE ELEMENTS OF PHILOSOPHY:

CONTAINING,

I. The moſt uſeful Parts of LOGIC, including both METAPHYSICS and DIALECTIC, or the ART of REASONING: with a brief Account of the *Progreſs* of the MIND towards its higheſt *Perfection*.

To which is prefixed, A ſhort *Introduction* to the *Study* of the SCIENCES.

II. A brief *View* both of the *ſpeculative* and *practical Part* of MORAL PHILOSOPHY, as improved by CHRISTIANITY.

To which is added, An ORIGINAL LETTER concerning the Settlement of Biſhops in *America*.

By SAMUEL JOHNSON, D. D.

The THIRD EDITION, corrected and enlarged.

Whatever the World thinks, He, who has not much meditated on God, *the* human Mind, *and the* Summum Bonum, *may poſſibly make a thriving Earth-worm, but will moſt undoubtedly make a ſorry* Patriot, *and a ſorry* Stateſman.

Biſhop BERKLEY'S Siris, § 350.

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MDCCLIV.

THE FIRST
PRINCIPLES
OF
HUMAN KNOWLEGE.

BEING A

LOGIC,

Including both

METAPHYSICS and *DIALECTIC,*

Or the ART of REASONING.

With a brief PATHOLOGY, and an Account of the gradual Progreſs of the HUMAN MIND, from the firſt Dawnings of Senſe to the higheſt Perfection, both Intellectual and Moral, of which it is capable.

To which is prefixed,

A Short INTRODUCTION

TO THE

STUDY of the SCIENCES.

O Vitæ Philoſophia Dux! O Virtutum Indagatrix, Expultrixque Vitiorum! Unus Dies bene, & ex Præceptis tuis actus, peccanti Immortalitati eſt anteponendus.

CIC. TUSC.

MVSEVM
BRITAN
NICVM

THE

EDITOR's PREFACE.

THAT a right education of youth is of the very higheſt importance to ſociety, is a truth as univerſally acknowleged as it ſeems little attended to. But, of all parts of education, that which regards the *morals* of the people claims the greateſt attention; for upon this depends all good government and ſocial advantages.

Hence I have often wondered, that the ſtudy of *morality* and *ſocial* duties ſhould only be deemed to belong to the education of the recluſe ſcholar, who ſeldom launches forth into buſy ſcenes of real life; while the mother tongue, with writing, and ſome knowlege of figures, is all the education thought neceſſary to the commonalty, who are the active part, the ſupport, and the ſtrength, of the commonwealth.

This ariſes from a notion, that the knowlege of moral truths cannot be acquired without learned languages, abſtract diſcuſſions, and laborious reſearches, for which the bulk of mankind has neither leiſure nor ability. But nothing can be a greater miſtake than this. It is impoſſible, that thoſe truths and duties, the knowlege and practice of which God deſigned as the means of making man happy and keeping ſociety together, ſhould be any other way above the vulgar reach, than as they have been made ſo by the perplexing terms, imaginary diſtinctions, and affected obſcurity of many writers. The ſocial duties, with the moſt important and uſeful branches of morality and religion, are founded upon the moſt ſimple principles and obvious relations; and from thence may be deduced by a common underſtanding at no great expence of time or labor.

This miſtaken notion, of the abſtrueſeneſs of thoſe branches of ſcience which it chiefly concerns us to be well acquainted with, in order to the right conduct of life, is the leſs excuſable, as it is one great cauſe of that univerſal corruption of manners ſeen among the people;—a corruption that threatens to bear down all before it, and muſt

at

at length iſſue in public anarchy or ſlavery, in ſpight of the weak efforts of lingering patriotiſm to ſtem it, unleſs ſome more effectual reformation can be ſpeedily wrought.

Such a reformation is only to be looked for in the riſing generation. Thoſe that are grown up, we can only warn and exhort; but the young we may inſtruct and form. As the diſeaſe begun originally among the great, and ſpread downward, it would be happy if the remedy took the ſame courſe. Example is the moſt powerful Schoolmaſter in the world. A freeman will think he has a right, in proportion to his abilities, to launch as deeply into every faſhionable vice as his ſuperiors.

Next to this reformation begun from above, the moſt effectual meaſures will be, a more general attention to the education of the active commonalty in good morals. I conceive it very practicable, for inſtance, by ſome plain definitions, to give the young *mechanic* right apprehenſions concerning the nature of the Deity and the creature, and concerning the relation between *finite* and *infinite*. This foundation being laid, the various

duties, divine, moral and ſocial, may be clearly and familiarly deduced from it. On ſuch a plan the fundamental truths and doctrines of our common Chriſtianity might be rendered intelligible to an ordinary capacity, and preſſed home in ſuch an amiable light as to be irreſiſtible on account of their own intrinſic beauty and happy tendency. After this, the end and uſe of ſociety, the different forms of government, the excellency of our own, and all the conſequent ſocial duties of thoſe who live under it, might be explained and ranged in ſuch a natural manner, as to carry their own reaſon along with them, and riſe from truth to truth, thro' a ſeries of clear and natural conſequences. All this might be done, by ſome able hand, in a ſhort manual, by way of catechiſm or dialogue, in the *ſocratic* method. And if ſuch a ſyſtem of religious and civil duties were put into the hands of young people, and made a part of their education, under a good maſter, it is impoſſible to ſay what a laſting impreſſion it would make on their tender minds, and how greatly it would influence the conduct of their whole lives. Theſe topics, which I have mentioned, are not above the underſtanding of youth, neither

neither do they require the knowlege of languages, nor the ſpending of more time than an hour or two every day, during the four or five years which the commonality otherwiſe ſpend at ſchool, in learning to read, write, &c.

Tho' the following treatiſe is not exactly on the plan I have propoſed, it having been originally written with a different view, yet it may, in the mean time, be rendered of good ſervice in ſuch an education of the people as I have mentioned, which ſeems to be the only means left for retrieving the public and private virtue of this nation.

It was written originally for the ſchools and infant ſeminaries in America, and appears well calculated to ſupply a want that is great in the ſchools every where. In Metaphyſics and Logic, now in ſome diſrepute from the abuſe of them, the author has judiciouſly confined himſelf to ſuch things as are undeniably of univerſal uſe towards the conduct of reaſon and the aſcertainment of the relations between finite and infinite, on which all truth and duty that concern us are founded. He is ſtudious to give clear definitions, and above all things to embrace every opportunity of leading

the young ſtudent to the Deity: nor is it to be doubted but the reading ſuch a piece, under a good maſter, will make laſting impreſſions of virtue and piety upon youth, at the ſame time that it carries them pleaſantly thro' their moſt important ſtudies.

His Metaphyſics are not fine-ſpun notions, viſionary and unimportant to mankind, but calculated to ſhew us what *we are*, and *with what powers endued*. Hence his Logic, is not idle ſophiſtry and unmeaning jargon, but teaches the right application and conduct of thoſe powers in ſearching after truth, which is their proper object, that ſo the mind may be filled with ſubſtantial knowlege, and not puffed up with airy ſpeculations. And indeed that *wiſdom* which has none of our grand concerns for its object, either mediately or immediately, but amuſes the *head* without reaching the *heart*, may well be called *fooliſhneſs*.

His Ethics are on the ſame uſeful plan with his Metaphyſics and Logic. Thoſe who have not time for tedious reſearches, 'tis hoped will find in them a ſhort ſyſtem of truths and duties ariſing neceſſarily

neceſſarily from the relations in which we obviouſly ſtand. Thus they will be rationally inſtructed in what they owe to God, themſelves, their country and mankind; and thence be convinced that the *injunctions of right reaſon* and the *precepts of Chriſtianity* are invariably the ſame. Thoſe, on the other hand, who are deſigned for a more extenſive ſtudy of moral philoſophy, will find this ſummary an excellent introduction to the ſtudy of our greateſt moral writers.

In a few paſſages, perhaps, our author, from a ſincere zeal to vindicate the rights of the Deity, and a juſt abhorence of the abſurd ſyſtem of the *materialiſts*, has gone farther towards the oppoſite extreme than will be juſtified by ſome philoſophers. If he errs, however, it is on the ſafe ſide, by referring all to God and conſidering him as *all in all*. This, if it is an error, is an error of piety, into which ſome men of the pureſt hearts, moſt exalted virtue, and ſprightly genii of this age have fallen before him. But thoſe who may condemn him, if they err on the other ſide, they muſt want this alleviation of a pious heart, and labor under this additional mortifying diſadvantage, that, with all

their boaſted philoſophy, they know too little of the laws of nature and the mighty plan of God, to affirm poſitively that *this is, or is not ſo.*

Every writer has ſome notions, either his own or ſome other perſons, of which he is peculiarly fond; and of theſe our author has as few as any one, and none that tends to hurt, none that does not immediately tend to better the temper of the reader. For, whatever remote conſequences a ſubtle genius may draw from any of his metaphyſical notions, thoſe conſequences can do no harm to perſons that cannot foreſee them, and that, from ſimplicity of heart, receive early impreſſions of piety from them.

I do not mean, however, to repreſent the author, as if he thought that truth can be ſerved by means of error, or that the cauſe of the Deity and religion ſtands in need of one ſtrained or unphiloſophical notion to make impreſſions in its favor. On the contrary, he believes *Chriſtianity* to be the ſublimeſt Philoſophy. *Revelation* never ſays one thing and *reaſon* another; nor does the religion of *nature* ever contradict the religion of *Chriſt.*

Chriſt. Far from this, he thinks that the deeper the ſound philoſopher puſhes his enquiries, the greater reaſon he will ſtill find to account the holy ſcriptures the only ſyſtem of philoſophy that rationally vindicates the ways of eternal providence to man, and renders the Deity amiable to his creatures. In them, we have the greateſt diſcoveries concerning univerſal nature, the viſible and inviſible world. They enlighten the underſtanding at the ſame time that they elevate and better the heart. They teach us the way to private peace and ſecure human ſociety in this life, at the ſame time that they ſet immortality before us, and train us up for heavenly ſociety in the next.

All I mean then is only to obſerve, that if the author has any way undeſignedly fallen or been led into errors (and who that is man can be always ſure of not erring on ſuch a ſubject?) they may be candidly excuſed from this conſideration, that they are the errors of an honeſt heart, and ſuch as can be no way dangerous to the young reader. But I do not mean to juſtify them for this cauſe. He does not even wiſh I ſhould. He

has no ſyſtems to erect, but is always willing to be ſet right, and will appear to be every where ſelf-diffident, as knowing the ſublimity of the ſubject he handles, and feeling his own weakneſs.

But it would be wrong in me to ſay any thing on this occaſion which his own modeſty would diſclaim. He would not attempt to foreſtal, but readily ſubmit to the judgment of the impartial public. And that judgment, whatever it is, he will reverence, which is paſſed upon him by the cool diſpaſſionate mind, who candidly conſiders, that he could have no other view in writing, but to preſent to the tender underſtanding, in the briefeſt and plaineſt manner, thoſe truths and duties which tend to render the Deity more amiable and more adored; and mankind more reaſonable, more happy, and more in love with one another.

As this was his grand object in writing, ſo has it hitherto been in living; and therefore whatever may become of his authorſhip, the ſuperior part of his character will remain unviolated. He has

has been thirty years the ſociety's faithful miſſionary at Stratford in Connecticut, where he was ſettled when there was not another epiſcopal clergyman in that colony; and it may be eaſily imagined, that he labored under great diſcouragements at firſt among a people that either would not, or could not at that time make the proper diſtinction between Epiſcopacy and Popery. His prudence, however, and perſevering goodneſs of temper prevailed; and he is now become the darling even of his diſſenting neighbours themſelves, who have frequent recourſe to him in their difficulties, as to one of their own clergy. And indeed, tho' they have been accuſed of ſome recent inſtances of the old ſpirit, it muſt be ſaid in juſtice to the people of that country, that they are a ſober, honeſt, and induſtrious ſet of men, and become every day more catholic in their principles, owing perhaps, in a good meaſure, to their converſe with his and other epiſcopal congregations ſince ſettled among them chiefly by his means.

At the time dean Berkley (late* biſhop of Cloyne)

* Under his lordſhip's patronage, he publiſhed the American editions of his book.

reſided

reſided in Rhode-iſland, he became intimately acquainted with him, and an uninterrupted correſpondence was afterwards maintained between them in a ſeries of the moſt affectionate letters till the death of the former. He often viſited the Dean while he was in Rhode-iſland, who was then writing his Minute Philoſopher; and I remember, ſome months ago, when I was at his houſe in Connecticut, our author took up the book, and reading ſome of the Dean's rural deſcriptions, told me they were, many of them, exactly copied from thoſe charming landſkips that preſented themſelves to his eye in that delightful iſland at the time he was writing.

About ten or twelve years ago the Univerſity of Oxford complimented our author with the degree of Doctor of Divinity. And if a life ſpent in ſpreading religion and knowlege over the untutored parts of the world, as a pious and exemplary preacher, as a zealous inſtructor of youth, and as an honeſt man, deſerved ſuch an honor, he well deſerved it.

Thus much the Editor thought neceſſary to ſay by way of preface for the ſatisfaction of the reader, and in juſtice to his far diſtant friend.

He

He only begs leave to add, that he hopes the ſame indulgence will be extended to his part of the book, which he has asked for the author, as he alſo has been actuated by the ſame ſincere regard for truth.

WILL. SMITH.

THE

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The AUTHOR's

PREFACE

TO THE

PHILADELPHIA Edition, 1752.

AS I am of the Opinion, that little Manuals of the Sciences, if they could be well done, would be of good Uſe to young Beginners; what I aim at in this little Tract, is to be as uſeful to them as I can, in the Studies of Metaphyſics *and* Logics, *as ſubſervient to the more particular Studies of* Nature *and* Morals, *by giving as clear Definitions, as poſſible in few Words, of the principal Matters and Terms whereof thoſe Studies conſiſt. This I have endeavoured to do, in an Order of Thoughts, gradually ariſing one after another, and in a Manner as inſtructive as could well be, in ſo ſhort a Compaſs. I have alſo propoſed to ſhew how theſe Studies, taking their Riſe from the firſt Beginnings of Senſe, proceed on through the other Studies, to raiſe the Mind gradually to its higheſt Perfection and Happineſs.*

THO' I would not be too much attached to any any one Author or Syſtem, excluſive of any others; yet whoever is verſed in the Writings of Biſhop Berkeley, *will be ſenſible that I am in a particular Manner beholden to to that excellent Philoſopher for ſeveral Thoughts that occur in the following Tract.*

And I cannot but recommend it to any one that would think with Exactneſs on theſe Subjects, to peruſe all the Works of that great and good Gentleman (as well as thoſe of Locke, Norris, *or* Malbranch *and* Cambray) *if it were for no other Reaſon, at leaſt for this, that they will, in the beſt Manner lead him to think cloſely, and to think for himſelf. I was the rather willing to publiſh this* Logic, *becauſe I think* Metaphyſics *a neceſſary Part of that Science, and I apprehend it a great Damage to the Sciences that the old* Metaphyſics *are ſo much neglected, ſince they might be rendered the more pleaſant and uſeful by joining with them ſome Improvements of the Moderns.*

THIS little Tract I have introduced, with a ſhort General View *of the whole* Syſtem *of* Learning, *wherein young Students may at once behold, as it were in Miniature, the Objects, Boundaries, Ends and Uſes of each of the Sciences; their Foundation in the Nature of Things; the natural Order wherein they lie, and their ſeveral Relations and Connections, both with Reſpect to one another, and to the general End, viz.* our Happineſs, *purſued thro' them all.*

THIS ſeems to me as uſeful in the Inſtruction of young Beginners in the Sciences, as it is in teaching Geography *to exhibit, firſt of all, a general Map of the whole terraqueous Globe, in order to a more particular Deſcription of the ſeveral Countries and Kingdoms in the following Maps;—or in teaching* Aſtronomy, *to give firſt a general Delineation of the whole Syſtem of the World, in order to account for the* Phænomena *in the ſeveral particular Planets in the following Schemes. For, as in the* natural World, *one cannot have a juſt Notion of any particular Country, without conſidering its Situation in relation to the whole Globe, nor of any*

parti-

particular Globe, without conſidering its Situation with reſpect to the whole Syſtem; ſo in the intellectual World *(if I may ſo call it) neither can one have a juſt Notion of any particular Science, without conſidering it as it ſtands related to the whole* Circle of Learning, *and the general End purſued through the Whole. And ſuch a ſhort Draught may alſo be of ſome Uſe to Students, to direct and methodize their Thoughts, to enlarge their Minds, and at the ſame time engage their Application and Induſtry in the Purſuit of their Studies.*

AN INTRODUCTION TO THE STUDY of PHILOSOPHY.

Exhibiting a general View of all the Parts of LEARNING.

Quod ſi cuique ſcientiæ provincia ſua tribuatur, limites aſſignentur, principia & objecta accuratè diſtinguantur, quæ ad ſingulas pertinent, tractare licuerit, majore, tum facilitate, tum perſpicuitate. D. BERK. DE MOT.

1. LEARNING, called by the *Greeks* *Cyclopædia*, implies the Knowlege of every Thing uſeful to our Well-being and true Happineſs in this Life, or our ſupreme Happineſs in the Life to come. And as our *Happineſs* conſiſts in the Enjoyment of *Truth* and *Good*, by the right Exerciſe of our Underſtandings, Affections, Wills and active Powers, it muſt take in every Thing that relates both to *Theory* and *Practice*, *i. e.* both to *Science* and *Art*;

for *Science* is the Knowlege of Truth conſidered ſpeculatively, and *Art* is the Knowlege of Truth conſidered as directive of our Practice for the attaining our true Good or Happineſs. All the various Parts of Learning may be reduced to theſe two; *Philology*, or the Study of *Words* and other Signs; and *Philoſophy*, or the Study of the *Things* ſignified by them. And,

2. (I.) As the Underſtandings of young Perſons, for the firſt fifteen or ſixteen Years of their Life, are not ripe enough to enter into the ſublimer Studies of *Philoſophy*, it is neceſſary that during this Stage they ſhould be chiefly employed in the Study of *Philology*, or the Languages, to which ſhould be added the firſt Things in the *Mathematics*, both which are moſt level to their juvenile Capacities, as they chiefly depend on the Imagination and Memory, which in Youth are moſt vigorous and tenacious.

3. (1.) WITH regard to Language, they muſt be early initiated in the Rudiments of *Grammar*, or the Rules of *Speech*, relating both to the Accidents and Connection of Words, and this both in their Mother Tongue, and other Languages, eſpecially the *French*, *Latin*, *Greek* and *Hebrew*, in which let them go as far as may be in this firſt Stage of Life.

4. (2.) As ſoon as they have got a good Notion of *pure Speech* by the Study of *Grammar*, let them learn the Nature of *figurative Speech* in *Rhetoric*: And from thence, as they go on to read the Claſſics, let them learn the Uſe of the various Tropes and Figures in *Oratory*, which is the Art of true Eloquence, and explains the Topics

pics of Invention, the Rules of Diſpoſition or Order, and of Elocution or Delivery. And,

5. (3.) As they go on to read the ancient Hiſtorians, let them apply themſelves to the Study of *Hiſtory*, conſidered as the Art of an elegant and juſt Narration of true Matters of Fact for the Benefit of Poſterity. And that they may underſtand the Ancients the better, they ſhould read the beſt modern Writers of Hiſtory, which that they may read with Advantage, they ought to have ſome eaſy Inſtruction in *Geography* and *Chronology*, and make uſe of the beſt ancient and modern Maps of thoſe Places, and Tables of thoſe Times, to which their Books relate, which will render what they read the more intelligible, and take the deeper Impreſſion on their Memories. "Hiſtory is a large Field, in which they will ſee the wonderful Series of Providence; ſtrange Turns of Fortune, ſurprizing Occurrences, and an amazing Variety of Accidents; fooliſh Mortals labouring for Trifles, contending eagerly for Things they would be much happier without; ſome curſed in having their Wiſhes, raiſed to the utmoſt Height of Power and Grandeur, only to be thrown down thence with the greater Obloquy and Contempt; others pleaſing themſelves with their Obſcurity, and laughing at the Noiſe and Buſtle that ſurrounds them.—Knowlege, thus gained from Hiſtory, makes an eaſy and laſting Impreſſion: it greatly tends to give Youth a good Inſight into human Nature, and leads them to true Wiſdom in their own Conduct.

6. (4.) As they go on to read the Poets, they ſhould get ſome Knowlege of *Poetry*, conſidered as an Art, being a juſt and lively Deſcription

of Things or Perſons, either real or imaginary, with an Elevation and Dignity of Thought, and with the Advantages of Numbers, Harmony, and every Kind of Ornament that Language is capable of. This will qualify them the better to entertain themſelves with thoſe great Maſters of Wit and Eloquence, whoſe admired Writings are the greateſt Perfection and Boaſt of human Genius. "There is ſomething charming in Verſe; ſomething that ſtrikes the Ear, moves the Soul, rouſes the Paſſions, and engages the Affections," while it improves the Heart with the moſt uſeful Inſtructions, attended with the moſt exquiſite Delight. "It ſeems to have been the firſt Way of Writing, and in ſome Countries even older than Letters, and conſequently to have been the Voice of infant Nature in her early Bloom and native Sweetneſs. In it the Ancients explained their Sentiments, conveyed their Laws, and delivered their Precepts of Morality in Fable; the People liked the Inſtructions which came to them attended with Delight; and as they heard them with Pleaſure, ſo they retained them with Eaſe." To this Head of Language belongs the *Art of Criticiſm*, which teaches the true Force of Words and Phraſes, the Nature of Stile, and a true Taſte, ſo as to make a right Judgment of Authors, and of the Beauties and Excellencies of their Performances in either of theſe Kinds of Writing

7. WHILE Youth are acquainting themſelves with the Rudiments of *Eloquence*, *Hiſtory* and *Poetry*, they ſhould alſo be learning the firſt and eaſieſt Things in the *Mathematics* (which indeed, as well as Words, do in ſome Meaſure belong to the Doctrine of Signs) eſpecially Things that relate

late to Practice, both in *Arithmetic* and *Geometry*, which will very much tend to engage and ſtrengthen their Attention, enlarge their Capacities, and ripen their Minds. And ſomething of *natural Hiſtory*, with the Arts of *Drawing* and *Muſic*, if they have a Taſte for it, will be very pleaſant and uſeful Amuſements. Theſe Studies which they have begun in this firſt Period, and (it is to be hoped) made a conſiderable Progreſs in, muſt be afterwards continued and carried to further Perfection, and made their Diverſion at Turns, while they

8. (II.) PROCEED, *ſecondly*, when they are about 16 or 17 Years old, to the further Improvement of their Underſtandings and active Powers, in the ſublimer Studies of *Philoſophy*, which is the Study of Truth and Wiſdom, or the Knowlege of *Things*, as being what they really are, together with a Conduct correſpondent thereunto, in the Purſuit of true Happineſs. "And what concerns us in theſe more exalted Studies is, that we be very exact and careful to attend more to Things than Words, and endeavour to make ſuch Things our own as will prove real Accompliſhments to our Minds, and duly regulate both our Tempers and Manners;" and ſuch is the Knowlege of GOD and *ourſelves*;—for, *Philoſophia eſt Rerum Divinarum Humanarumque Scientia*, as *Tully* defines it, and comprehends every Thing, both ſpeculative and practical, upon theſe large and comprehenſive Subjects.

9. THE firſt, which relates to GOD, takes in the whole Creation, the full Extent of Being; for by the Contemplation of the Effects we ariſe to the Cauſe. "And as by conſidering that

wonderful and amazing Power, that All-comprehending Wiſdom, that inimitable Beauty, that ſurprizing Harmony, that immutable Order, which abundantly diſcover themſelves in the Formation and Government of the Univerſe, we are led to their divine Original, who is the inexhauſted Source, the glorious Fountain of all Perfection;" ſo by making due Reflections on the Operations of our own Minds, and the large Extent of our intellectual Faculties and their Objects; their ſeveral diſtinct Exertions, and their Subſerviency to each other; the free Activity of our Souls, and the various Paſſions that put them on Action for attaining our ſeveral Ends; and the various Ways wherein they exert themſelves, and exerciſe their Dominion over our Bodies;—I ſay by due Reflexion on theſe Things, we may attain, in ſome good Meaſure, the knowlege of ourſelves, as well as of GOD, our chief Good, and the certain Means we muſt uſe, and the Method we muſt take to ſecure our true Happineſs in the Enjoyment of Him, ourſelves, and one another. In order to raiſe our Minds to theſe ſublime Speculations, and regulate our Actions in theſe noble Purſuits, it is neceſſary that we be able to form to ourſelves clear Ideas and Conceptions of thoſe *Beings* or Things on which we contemplate, whether *Bodies* or *Spirits:* To the Attainment of which,

10. (1.) *LOGIC*, or the Art of Reaſoning, is very requiſite, the Foundation of which is *Metaphyſics*, or the *Philoſophia prima*, which, by ſome, hath been called *Ontology*, and is the nobleſt and moſt elevated Part of Science. It begins with ſenſible Objects, and from them takes its Riſe to Things

Things purely intellectual, treating of *Being* abſtracted from every particular Nature, whether *Body* or *Spirit*, and of all the general Diſtinctions, Connections and Relations of Things, whether ſenſible or intellectual, thus laying a Foundation for clear and juſt Reaſoning, while we proceed upon ſtable and unerring Principles. This Foundation being laid, *Logic* teaches us the Rules of thinking regularly, and *reaſoning* juſtly, whereby we learn to diſtinguiſh *Truth* from *Falſhood*, and proceed from Things *ſimple*, to Things *compound*; from Things precarious and *contingent*, to Things *neceſſary*, ſtable and eternal; the Reſult of the whole being the cleareſt and juſteſt Views of the adorable Excellencies of the divine Nature, as well as of all other Things that our narrow Minds are capable of.

II. (2.) FROM theſe general Principles and Laws of Reaſoning, we proceed to the Application of them, firſt in the Study of *Quantity* in general, whether *Number* or *Magnitude*, in the ſublimer *Mathematics*, or the Arts of Computation. And here again opens a noble Scene of eternal Truth, in the Demonſtration of a vaſt Number of Theorems and Problems, both *Arithmetical* and *Geometrical*, to which *Algebra* is wonderfully ſubſervient, in the Contemplation both of *Lines*, *Surfaces* and *Solids*, in all their endleſs Varieties and Proportions. This will enable us to proceed with the greater Advantage in the Study of Nature; nor without this can we read with Underſtanding the beſt Things that have been written on that Subject. This Sort of Study has likewiſe a direct Tendency to lead us to an admiring Senſe

of the *Deity*, in whoſe infinite Treaſures of eternal Truth, we behold theſe Connections and Demonſtrations; and who has made all Things in Number, Meaſure and Weight. To this Head belong, *Trigonometry*, *Geodæſia*, *Stereometry*, the Doctrine of the *Sphere* and *Cylinder*, and of *Conic Sections* and *Fluxions*.

12. (3.) FROM the Contemplation of Quantity in the *Abſtract*, we go on next to the Conſideration of it in *Concrete*, or in the Objects of Senſe, *i. e.* as blended with the other ſenſible Qualities, in the endleſly various Bodies that compoſe this mighty Frame of Heaven and Earth, and the Principles and Laws of Motion, on which their Phænomena depend, which are the Subjects of *Phyſics* or *natural Philoſophy*. The Foundation of this is *Mechanics*, which explain the Nature of *Bodies* in *general*, and the *Forces* by which they move; and demonſtrate the various Laws of their *Motion*. To this Head belong *Statics*, *Hydroſtatics* and *Pneumatics*; upon which we proceed in *Geology*, or *Phyſics*, ſtrictly ſo called, to contemplate this *Globe of Earth*, in all its Parts and Furniture; the Elements, Fire, Air, Water and Earth; the Stones, Mines, Minerals, Meteors, Plants and Animals, and particularly the wonderful Structure of our own Bodies. Here therefore belong, *Optics*, *Muſic*, *Geography*, *Navigation* and *Commerce*; *Lithology*, *Metallology* and *Meteorology*, *Agriculture*, *Chemiſtry* and *Botanics*, *Anatomy*, *Surgery* and *Medicine*, with every Thing uſeful in Life. And, laſtly, from the Earth we launch forth into the vaſt unmeaſurable Æther, in the Study of *Aſtronomy* contemplating the *Heavens* and *Stars*, both fixed and erratic, particularly

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our *Sun*, with his ſplendid Chorus of *Planets* and *Comets*, together with their Orbits, Magnitudes and Denſities, the Laws of their Motions in the Tides of their Fluids, and their diurnal and annual Revolutions. To this Head belong *Chronology* and *Dialling*.—In *Natural Hiſtory are related the Facts in all Nature.* "Now all theſe open upon us an amazing Scene, in which Nature diſplays her ſurprizing *Phænomena*, and invites us heedfully to conſider her wonderful Productions, and trace out infinite Wiſdom, Power and Goodneſs, thro' the immenſe Spaces, from the Heights above to the Depths below, from the glorious Orbs which roll over our Heads, to the minuteſt Inſects that crawl under our Feet, and even Things either vaſtly minute or diſtant that eſcape the Ken of our naked Eye. From all which we are led to behold, acknowlege, admire and adore the great Author of all Things." And this prepares us,

13. (4.) To proceed a Step higher, and from the *Senſible* or *Natural World*, to go on to the Contemplation of the *Intelligent* or *Moral World*; from the World of *Bodies*, to the World of *Spirits*, which, as ſuch, being intelligent and moral Agents, are the great Subject of *Ethics*, or *moral Philoſophy*: The Foundation of which is *Pneumatology*, or the Doctrine of *Spirits*; in which, we begin with our own Souls, their Powers and Operations, both perceptive and active; and thence proceed to other Orders of Intelligences, thus riſing gradually to the more particular Contemplation of the DEITY, the great Father of Spirits, and the ſupreme Lord and Governor of the whole Creation. This is called *Theology*. And

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when we have learn'd juſt Notions of God and ourſelves, we from thence demonſtratively deduce the great Principles of that Duty which we owe to Him, ourſelves and one another, the Performance of which, in the Nature of it, tends to our higheſt Perfection and Happineſs. All theſe great Branches of Duty are the Subject of *Ethics* (ſtrictly ſo called) which teach the Art of living happily by the univerſal Practice of Virtue; and open another glorious Scene of eternal *Truths*;—*Truths*, however, that will be beſt learned from the ſacred Volumes, the Deſign and Buſineſs of which is to explain and enforce the great Principles of *Theology* and *Morality*, by *divine Revelation*. For, "our bleſſed Saviour in particular, hath exalted *Ethics* to the ſublimeſt Pitch; and his admirable Sermon on the Mount is the nobleſt and exacteſt Model of Perfection."

14. (5.) *Ethics* explain the Laws of our Duty as we are Men in general, and which indeed are the eternal and immutable Laws of Right that equally bind all intelligent Creatures. But as we cannot well ſubſiſt without being combined into particular *Societies*; and as Societies are of two Kinds; the one founded in Nature, *viz. Families*; the other in Compact, *viz. Civil Governments*; hence ſpring two other Branches of *Moral Philoſophy*, viz. *OEconomics*, which relate to the Regulation of *Families*; and *Politics*, which treat of the Conſtitution and good Government of *Cities*, *Kingdoms* and *Republics*. And as good *Policy* provides for every Thing that may contribute to the public Good and Happineſs of Mankind, it does, in Effect, comprehend and ſum up the whole of *Philoſophy*. And, laſtly, as it provides

vides for the Happineſs of Men, both *Temporal* and *Spiritual*, both with Regard to this Life, and that which is to come, it muſt conſiſt of two great Branches, *viz. Civil* and *Eccleſiaſtical Polity*. The Facts in the *Moral World* are related in *Biography*, and in *Civil* and *Eccleſiaſtical Hiſtory*. The whole may be ſeen in one View in the following Table.

The TABLE

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TABLE.

CYCLOPÆDIA, is the whole Circle of *Learning*, which implies the Knowlege of every Thing that may contribute to our *Happineſs*, both in Theory and Practice, and conſiſts of Two Parts.

I. *Philology*, or the Study of Language or *Signs*, called alſo *Humanity*, and the *Belles Lettres*; which is,

1. *General*, or common to all Kinds of Speaking, in
   1. *Grammar*, or the Rules of pure Language. And
   2. *Rhetoric*, or the Rules of figurative Speech.

2. *Special*; of the particular Kinds of Speaking or Writing, as
   1. *Oratory*, which treats of Eloquence.
   2. *Hiſtory*, which exactly relates real Facts.
   3. *Poetry*, which deſcribes Things in a juſt and elevated Manner, whether real or imaginary; and to all theſe belongs the *Art* of *Criticiſm*.

II. *Phi-*

II. *Philoſophy*, or the Study of Wiſdom, being the Knowlege of the *Things* ſignified, together with a Practice correſponding thereunto; in both which conſiſts our true Happineſs: Now all *Things* or *Beings* are,

1. *Bodies*, or ſenſible Things, which conſtitute the *natural World*; the Knowlege of which is, in a large Senſe, called *Phyſics*, or *Natural Philoſophy*; and is,

1. *General*, which treats of the common Affections of Bodies, Number and Magnitude in *Mathematics*, including *Arithmetic* and *Geometry*.

2. *Special*; of all particular Things in the natural World: more eſpecially

1. *Mechanics*; of the general Nature and Qualities of Bodies and the Laws of Motion.

2. *Geology*; of this terraqueous Globe, and all the particular Kinds of Bodies in it, inanimate and animate.

3. *Aſtronomy*; of the Heavens and Stars, and the entire Mundane Syſtem.

Under each of theſe Heads are many practical Matters for the Benefit of Life:—and the Facts in all Nature are related in *Natural Hiſtory*.

Or,

2. *Spirits*, or intelligent moral Beings, which conſtitute the intelligent or *moral World*; the Knowlege of which, in a large Senſe of the Words, may be called *Metaphyſics* and *Moral Philoſophy*; and is,

Firſt, *Speculative*, or what relates to the Knowlege of intellectual Things.

1. In *General*; *Logic* including *Ontology*, of *Being* in abſtract; and *Dialectic*, of the Conduct of the Mind in Thinking and Reaſoning.

2. In *Special*; *Pneumatology*, of the ſeveral Kinds of created Intelligences, Men and Angels.

3. *Theology*; of the DEITY, the great Father and *Lord* of them all.

Second, Practical, or what relates to Life and Conduct, in our ſeveral Capacities, perſonal and ſocial.

1. *Ethics*; of the Conduct of our Temper and Behaviour, in all our Relations, in order to our true Happineſs.

2. *OEconomics*; of the prudent Conduct of Families. And,

3. *Politics*; of the wiſe Government of *States*, *Civil* and *Eccleſiaſtical*; the Facts in the Moral World are related in *Biography*, and in *Civil* and *Eccleſiaſtical Hiſtory*.

THE FIRST PRINCIPLES OF METAPHYSICS and LOGIC.

Together with

The Progreſs of the Human Mind towards its Perfection.

CHAP. I.

Of the Mind in general, its Objects and Operations.

1. IT is my Deſign in the following Eſſay, to trace out, in as ſhort a Compaſs as I can, the ſeveral Steps of the Mind of Man, from the firſt Impreſſions of Senſe, through the ſeveral Improvements it gradually makes, till it arrives to that Perfection and Enjoyment of itſelf, which is the great End of its Being.——In order to which, it will firſt be expedient to define what we mean by the *Human Mind*, and to give ſome Account of its various Objects, Powers and Operations, and the Principles and Rules by which they *The Deſign.*

they are to be conducted in attaining to the Knowlege of Truth, which is the Buſineſs of that Science which is called *LOGIC*, or *The Art of Thinking* and *Reaſoning*; the Foundation of which is the *Philoſophia prima*, which is alſo called *Metaphyſics* and *Ontology*, or *the Doctrine of the general Notion of Being, with its various Properties and Affections*, and *thoſe applied in general both to Body and Spirit*. And as *Truth* and *Good* are nearly allied, being in effect but the ſame Thing under different Conſiderations, this will pave the Way towards the Attainment of that ſupreme Good, in the Choice and Enjoyment of which conſiſts our higheſt Happineſs; the particular Conſideration of which is the Buſineſs of *Ethics*, or *Moral Philoſophy*, which teach *the Art of purſuing our higheſt Happineſs by the univerſal Practice of Virtue*.

The Definition of Mind.

2. THE Word *Mind* or *Spirit*, in general, ſignifies any *intelligent active Being*; which Notion we take from what we are conſcious of in ourſelves, who know that we have within us a Principle of conſcious Perception, Intelligence, Activity and Self-exertion; or rather, that each of us is a conſcious, perceptive, intelligent, active and ſelf-exerting Being: And by Reaſoning and Analogy from ourſelves we apply it to all other Minds or Intelligences beſides, or ſuperior to us; and (removing all Limitations and Imperfections) we apply it even to that *Great Supreme Intelligence*, who is the univerſal Parent of all created Spirits, and (as far as our Words and Conceptions can go) may be defined, *an infinite Mind* or *Spirit*, or *a Being infinitely intelligent and active*. But by the *Human Mind*, we mean that Principle of Senſe, Intel-

Intelligence and free Activity, which we feel within ourſelves, or rather feel ourſelves to be, furniſhed with thoſe Objects and Powers, and under thoſe Confinements and Limitations, under which it hath pleaſed our great Creator to place us in this preſent State.

Of the Union of Body and Mind.

3. We are, at preſent, *Spirits* or *Minds* connected with groſs *tangible Bodies* in ſuch a Manner, that as our Bodies, can perceive and act nothing but by our Minds, ſo, on the other Hand, our Minds perceive and act by Means of our bodily Organs. Such is the preſent Law of our Nature, which I conceive to be no other than a meer arbitrary Conſtitution or Eſtabliſhment of Him that hath made us to be what we are.—And accordingly I apprehend that the Union between our Souls and Bodies, during our preſent State, conſiſts in nothing elſe but this Law of our Nature, which is the Will and perpetual *Fiat* of that infinite Parent Mind, who made, and *holds our Souls in Life*, and *in whom we live, and move, and have our Being*, viz. That our Bodies ſhould be thus acted by our Minds, and that our Minds ſhould thus perceive and act by the Organs of our Bodies, and under ſuch Limitations as in fact we find ourſelves to be attended with.

Definition of Idea, Notion, &c.

4. The immediate Object of theſe our Perceptions and Actions we call *Ideas*; as this Word has been commonly defined and uſed by the Moderns, with whom it ſignifies any immediate Object of the Mind in Thinking, whether ſenſible or intellectual, and ſo is, in Effect, ſynonymous with the Word *Thought*, which comprehends both.-----*Plato*, indeed, by the Word *Idea*,

Idea, understood the original Exemplar of Things, whether sensible or intellectual, in the eternal Mind, conformable to which all Things exist; or the abstract Essences of Things, as being Originals or *Archetypes* in that infinite Intellect, of which our Ideas or Conceptions are a Kind of Copies.----But perhaps, for the more distinct understanding ourselves upon this Subject, it may be best to confine the Word *Idea* to the immediate Objects of Sense and Imagination, which was the original Meaning of it; and to use the Word *Notion* or *Conception*, to signify the Objects of Consciousness and pure Intellect, tho' both of them may be expressed by the general Term *Thought*; for these are so entirely, and *toto Cœlo* different and distinct one from the other, that it may be apt to breed Confusion in our Thoughts and Language, to use the same Word promiscuously for them both; tho' we are indeed generally obliged to substitute sensible Images and the Words annexed to them, to represent Things purely intellectual; such, for Instance, are the Words, *Spirit*, *Reflect*, *Conceive*, *Discourse*, and the like.

The Original of our Ideas.

5. Our Minds may be said to be created meer *Tabulæ rasæ*; i. e. They have no Notices of any Objects of any Kind properly created in them, or concreated with them: Yet I apprehend, that in all the Notices they have of any Kind of Objects, they have an immediate Dependance upon the Deity, as really as they depend upon Him for their Existence; *i. e.* They are no more Authors to themselves of the Objects of their Perceptions, or the Light by which they perceive them, than of the Power of Perceiving itself; but

but that they perceive them by a perpetual Intercourſe with that great Parent Mind, to whoſe inceſſant Agency they are entirely paſſive, both in all the Perceptions of Senſe, and in all that intellectual Light by which they perceive the Objects of the pure Intellect.-------Notwithſtanding which, it is plain from Experience, that in Conſequence of theſe Perceptions they are entirely at Liberty to act, or not to act, and all their Actions flow from a Principle of Self-exertion. But in order the better to underſtand theſe Things, I muſt more particularly define theſe Terms. And, as all the Notices we have in our Minds derive to them originally from (or rather by Means of) theſe two Fountains, *Senſe* and *Conſciouſneſs*, it it neceſſary to begin with them.

6. By *Senſe*, we mean, thoſe Perceptions we have of Objects *ab extra*, or by Means of the ſeveral Organs of our Bodies.—Thus, by *Feeling* or Touch, we perceive an endleſs Variety of *tangible Objects*, *Reſiſtance*, *Extenſion*, *Figure*, *Motion*, *Hard*, *Soft*, *Heat*, *Cold*, &c. By *Sight* we perceive *Light* and *Colors*, with all their endleſly various Modifications, *Red*, *Blue*, *Green*, &c. By *Hearing*, we perceive *Sounds:* By *Taſting*, *Sapors:* By *Smelling*, *Odors*, &c.---Theſe are called *Simple Ideas*. And of theſe, ſorted out into a vaſt Variety of fixed Combinations, or *Compound Ideas*, diſtinct from each other, and in which they are always found to co-exiſt, conſiſts every Sort and individual *Body* in Nature, ſuch as we call *Man*, *Horſe*, *Tree*, *Stone*, *Apple*, *Cherry*, *&c.*-----And of all theſe various diſtinct Combinations or Compounds, connected together in ſuch a Manner as to conſtitute one moſt beautiful, uſeful and harmonious

Of the Senſes;

monious Whole, consists what we call *Universal Nature*, or the intire *sensible* or *natural World*.

In which we are passive.

7. In the Perception of these Ideas or Objects of Sense, we find our Minds are meerly passive, it not being in our Power (supposing our Organs rightly disposed and situated) whether we will see Light and Colours, hear Sounds, &c. We are not Causes to ourselves of these Perceptions, nor can they be produced in our Minds without a Cause; or (which is the same Thing) by any imagined unintelligent, inert, or unactive Cause, (which indeed is a Contradiction in Terms). From hence it is a Demonstration that they must derive to us from an Almighty, intelligent active Cause, exhibiting them to us, impressing our Minds with them, or producing them in us; and consequently (as I intimated) it must be by a perpetual Intercourse of our Minds with the DEITY, the great Author of our Being, or by His perpetual Influence or Activity upon them, that they are possessed of all these Objects of Sense, and the Light by which we perceive them.

Ideas of Sense not Pictures, but the real Things.

8. These Ideas or Objects of Sense are commonly supposed to be Pictures or Representations of Things without us, and indeed external to any Mind, even that of the Deity himself, and the Truth or Reality of them is conceived to consist in their being exact Pictures of Things or Objects without us, which are supposed to be the real Things.---But as it is impossible for us to conceive what is without our Minds, and consequently, what those supposed Originals are, and whether these Ideas of ours are just Resemblances of them or not; I am afraid this

this Notion of them will lead us into an inextricable Scepticiſm. I am therefore apt to think that theſe Ideas, or immediate Objects of Senſe, are the real Things, at leaſt all that we are concerned with, I mean, of the ſenſible Kind; and that the Reality of them conſiſts in their Stability and Conſiſtence, or their being, in a ſtable Manner, exhibited to our Minds, or produced in them, and in a ſteady Connection with each other, conformable to certain fixed Laws of Nature, which the great *Father of Spirits* hath eſtabliſhed to Himſelf, according to which He conſtantly operates and affects our Minds, and from which He will not vary, unleſs upon extraordinary Occaſions, as in the Caſe of Miracles.

Inſtanced in Things viſible and tangible.

9. THUS, for Inſtance, there is a fixed ſtable Connection between *Things tangible* and *Things viſible*, or the immediate Objects of *Touch* and *Sight*, depending, as I conceive, immediately upon the permanent, moſt wiſe Almighty Will and *Fiat* of the great Creator and Preſerver of the World. By this, however, it is not meant, that viſible Objects are Pictures of tangible Objects (which yet is all the Senſe that can be made of our Ideas of Senſe being Images of real Things without us) for they are entirely different and diſtinct Things; as different as the ſound *Triangle*, and the Figure ſignified by it; ſo different, that a Man born blind, and made to ſee, could have no more Notion that a viſible Globe hath any Connection with a tangible Globe, by meer Sight, without being taught, than a *Frenchman* that ſhould come into *England*, and hear the Word *Man*, could imagine, without being taught, that it ſignified the ſame Thing with the Word

Hermes, in his Language.—All that can be meant by it, therefore, is, That, as *tangible Things* are the Things immediately capable of producing (or rather, being attended with) ſenſible Pleaſure or Pain in us, according to the preſent Laws of our Nature, on Account of which they are conceived of as being properly the *real Things*; ſo the immediate *Objects of Sight* or *viſible Things*, are always, by the ſame ſtable Law of our Nature, connected with them, as Signs of them, and ever correſpondent and proportioned to them; *Viſible Extenſion*, *Figure*, *Motion*, &c. with thoſe of the *tangible Kind*, which go by the ſame Names: and ſo in the Compounds or Combinations of them; the viſible *Man*, *Horſe*, *Tree*, *Stone*, &c. with thoſe of the tangible Kind, ſignified by the ſame Names *.

Of Archetypes.

10. NOT that it is to be doubted but that there are *Archetypes* of theſe ſenſible Ideas exiſting, external to our Minds; but then they muſt exiſt in ſome other Mind, and be Ideas alſo as well as ours; becauſe an Idea can reſemble nothing but an Idea; and an Idea ever implies in the very Nature of it, Relation to a Mind perceiving it, or in which it exiſts. But then thoſe Archetypes or Originals, and the Manner of their Exiſtence in that eternal Mind, muſt be intirely different from that of their Exiſtence in our Minds; as different, as the Manner of His Exiſtence is from that of ours. In Him they muſt exiſt, as in original Intellect; in us, only by Way of Senſe and Imagination; in Him, as Originals; in us, only as faint Copies; ſuch as he thinks fit to communicate to us, ac-

* See Bp. *Berkeley's Theories of Viſion, Principles of Human Knowlege*, and *Three Dialogues*.

cording

cording to ſuch Laws and Limitations as he hath eſtabliſhed, and ſuch as are ſufficient to all the Purpoſes relating to our Well-being, in which only we are concerned. Our Ideas, therefore, can no otherwiſe be ſaid to be Images or Copies of the Archetypes in the *eternal Mind*, than as our Souls are ſaid to be Images of Him, or as we are ſaid to be *made after his Image* *.

Of Conſciouſneſs, Imagination and Memory.

11. THUS much for *Senſe*.—By *Conſciouſneſs* is meant, our Perception of Objects *ab intra*, or from reflecting or turning the Eye of our Mind inward, and obſerving what paſſes within itſelf; whereby we know that we perceive all thoſe ſenſible Objects and their Connections, all the Pleaſures and Pains attending them, and all the Powers or Faculties of our Minds employed about them. Thus I am conſcious that I perceive *Light* and *Colors*, *Sounds*, *Odors*, *Sapors*, and *tangible Qualities*, with all the various Combinations of them; and that of theſe, ſome give me, or rather are attended with, *Pain* or Uneaſineſs, others with *Pleaſure* or Eaſe, and the comfortable Enjoyment of myſelf. I find, moreover, that when I have had any Perception or Impreſſion of Senſe, I retain a faint *Image* of it in my Mind afterwards, or have a Kind of internal Senſe or Remembrance of it; as having ſeen the *Sun*, a *Flower*, a *Horſe*, or a *Man*, I retain the Image of their Figure, Shape, Color, *&c.* afterwards. Thus I have now a faint Idea of the *Sun* at Midnight, and of a *Roſe* in Winter: I know how ſuch a *Tree*, ſuch a *Horſe*, or ſuch a *Man* looks, tho' I have neither of them before my

* See on this Head, *Norris's Ideal World.* Part 1.

Eyes. This Power of the Mind is called *Imagination* and *Memory*, which implies a Conſciouſneſs of the original Impreſſion (tho' indeed the Word *Memory* may imply the Recollection of intellectual as well as ſenſible Objects, but chiefly *thoſe* by Means of *theſe*, which is alſo called *Reminiſcence*) and theſe Ideas of the Imagination may be truly ſaid to be Images or Pictures of the Ideas or immediate Objects of Senſe. We are moreover conſcious of a Power whereby we can not only imagine Things as being what they really are in Nature, but can alſo join ſuch Parts and Properties of Things together, as never coexiſted in Nature, but are meer Creatures of our Minds, or Chimeras; as the Head of a Man with the Body of an Horſe, *&c.* which muſt alſo be referred to the Imagination, but as influenced by the Will.

Of the pure Intellect and its Acts.

12. But beſides theſe Powers of *Senſe* and *Imagination*, we are conſcious of what is called the *pure Intellect*, or the Power of conceiving abſtracted or *ſpiritual Objects*, and the *Relations* between our ſeveral Ideas and Conceptions, with the various Diſpoſitions, Exertions and Actions of our Minds, and the complex Notions reſulting from all theſe; of all which we cannot be properly ſaid to have *Ideas*, they being intirely of a different Kind from the Objects of Senſe and Imagination: and therefore I would rather call them *Notions* or *Conceptions*; which again are either *ſimple*, ſuch as *Perception*, *Conſciouſneſs*, *Volition*, *Affection*, *Action*, &c. or *complex*, as *Spirit*, *Soul*, *God*, *Cauſe*, *Effect*, *Proportion*, *Juſtice*, *Charity*, &c. Now of all theſe, and what relates to them, conſiſts the intire *ſpiritual*

or

or *moral World.* But in order the better to underſtand or conceive of theſe, it is neceſſary more particularly to purſue and explain theſe intellectual and active Powers whereof we are conſcious within ourſelves; ſuch as, 1. The *ſimple Apprehenſion* of Objects, and their ſeveral Relations, Connections and Dependencies, ariſing from our comparing our Ideas and Conceptions one with another. 2. *Judging* of *true* or *falſe*, according as Things appear to agree or diſagree, to be connected or not connected one with another. 3. *Reaſoning* or inferring one Thing from another, and methodizing Things according to their Connections and Order. All this is the Subject of *Logics*; to which ſucceeds, 1. Affecting, or diſaffecting Things, according as they appear *good* or *bad*, agreeable or diſagreeable to us, *i. e.* attended with Pleaſure or Uneaſineſs. 2. *Willing* or *Nilling*, *Chuſing* or *Refuſing*, according as we affect or diſaffect them. 3. *Liberty* of *Acting*, or forbearing to act in Conſequence of the Judgment and Choice we have made of them. All this is the Subject of *Ethics*. But it is neceſſary to define theſe Terms, and give ſome Account of theſe ſeveral Acts and Exertions of our Minds (which, as well as thoſe of Senſe, Conſciouſneſs, Imagination and Memory above-mentioned, are only ſo many Modifications of them) in order to what is next to follow.

Of intellectual Light or intuitive Evidence.

13. BUT before I proceed, I would, in order thereunto, firſt obſerve, That no ſooner does any Object ſtrike the Senſes, or is received in our Imagination, or apprehended by our Underſtanding, but we are immediately conſcious of a Kind of *intellectual Light*

within us (if I may ſo call it) whereby we not only know that we perceive the Object, but directly apply ourſelves to the Conſideration of it, both in itſelf, its Properties and Powers, and as it ſtands related to all other Things. And we find that, as we are enabled by this *intellectual Light* to perceive theſe Objects and their various Relations, in like Manner as by *ſenſible Light* we are enabled to perceive the Objects of Senſe and their various Situations *; ſo our Minds are as paſſive to this *intellectual Light*, as they are to *ſenſible Light*, and can no more withſtand the Evidence of it, than they can withſtand the Evidence of Senſe. Thus I am under the ſame Neceſſity to aſſent to this,—That *I am* or have a Being, and that I *perceive* and *freely exert myſelf*, as I am of aſſenting to this,—That I *ſee Colors* or *hear Sounds*. I am as perfectly ſure that 2+2=4, or that the *Whole is equal to all its Parts*, as that I *feel Heat* or *Cold*, or that I *ſee the Sun* when I look full on it in the Meridian in a clear Day. I am intuitively certain of both. This intellectual Light I conceive of, as if it were a *Medium* of Knowlege, juſt as ſenſible Light is of Sight. In both there is the *Power* of perceiving, and the *Object* perceived; and this is the *Medium* by which I am enabled to know it. This *Light* is alſo one, and common to all intelligent Beings, and *enlightens* alike, *every Man that cometh into the World*, a *Chineſe*, or *Japoneſe*, as well as an *European* or *American*; an *Angel* as well as a *Man*. By it they all at once ſee the ſame Thing to be true or right in all Places at the

* This is *Plato*'s Doctrine, in his Rep. 6. &c.

ſame

ſame Time, and alike invariably in all Times, paſt, preſent, and to come.

14. Now if it be aſked, Whence does this Light derive, whereby all created Minds at once perceive, as by a common Standard, the ſame Things alike to be true and right?——I anſwer, I have no other Way to conceive how I come to be affected with this intuitive intellectual Light, whereof I am conſcious, than by deriving it from the univerſal Preſence and Action of the DEITY, or a perpetual Communication with the great *Father of Lights* *, or rather his eternal *Word* and *Spirit*, exhibiting and impreſſing. For I know I am not the Author of it to myſelf, being paſſive and not active with regard to it, tho' I am active in Conſequence of it.----Therefore, tho' I cannot explain the Manner how I am impreſſed with it (as neither can I how I am impreſſed with Objects of Senſe) I humbly conceive that God does as truly and immediately enlighten my Mind internally to know theſe intellectual Objects, as he does by the Light of the *Sun* (his ſenſible Repreſentative) enable me to perceive ſenſible Objects. So that thoſe Expreſſions are indeed no leſs Philoſophical than Devout, that GOD *is Light, and in his Light we ſee Light.*----And this intuitive Knowlege, as far as it goes, muſt be the *firſt Principles*, from which the Mind takes its Riſe, and upon which it proceeds in all its ſubſequent Improvements in Reaſoning, and diſcovering both

Whence it is derived.

* See the *Archbiſhop* of *Cambray*, on this Subject, in his Demonſtration of the Exiſtence of God. And *Norris* or *Malbranch*. Alſo *Cudworth*'s Int. Syſt. p. 736. Ed. 1743.

Truth in Speculation, and Right in Action; ſo that this intellectual Light muſt be primarily and carefully attended to, if we would avoid and be ſecure from either Error or Vice.

Nor muſt this Manner of Thinking be ſuſpected to favour of *Enthuſiaſm*, it being the ſettled Courſe or Law of Nature, according to which the great Parent Mind enlightens us; and that in Things, in their own Nature capable of clear Evidence: Whereas *Enthuſiaſm* implies an *imaginary*, as *Revelation* is a real and well-atteſted adventitious Light, above and beyond the ſettled Law or Courſe of Nature, diſcovering Truths not otherwiſe knowable, and giving Directions, or enjoining Rules of Action in Things arbitrary, or Matters of meer Inſtitution. Laſtly, from this intuitive intellectual Light it is (as I conceive) that we derive what we call *Taſte* and *Judgment*, and, with reſpect to Morals, what ſome call the *moral Senſe* or the *Conſcience*, which are only a Sort of quick intuitive Senſe or Apprehenſion of the *Decent* and *Amiable*, of *Beauty* and *Deformity*, of *True* and *Falſe*, and of *Right* and *Wrong*, or *Duty* and *Sin*: And it is the chief Buſineſs of Culture, Art and Inſtruction, to awaken and turn our Attention to it, and aſſiſt us in making Deductions from it.

CHAP.

CHAP. II.

Of the Mind ſimply apprehending, *and of* its Objects *more particularly.*

LET us therefore proceed to define the ſeveral Acts and Objects of the *pure Intellect* thus enlightened. And,

1. Of the *ſimple Apprehenſion* of Objects or *Beings*, and the various Conceptions ariſing to our View from the Conſideration of their *Natures* and *Affections*, their ſeveral *Relations*, Connections and Dependencies, ſuch as *Cauſe* and *Effect*, *Eſſence* and *Exiſtence*, Things *neceſſary* and *contingent*, *Finite* and *Infinite*, *Poſſible* and *Impoſſible*, *Perfect* and *Imperfect*, *Truth* and *Good*, *Beauty* and *Harmony*, *Subſtances* and *Accidents*, *Subjects* and *Adjuncts*, *Time* and *Place*, *Whole* and *Parts*, *Unity* and *Multiplicity*, *Number* and *Order*, *Identity* and *Diverſity*, Things *Agreeing* and *Oppoſite*, *Equal* and *Unequal*, *Like* and *Unlike*, *Denomination* and *Definition*, *Individuals* and *Abſtraction*, *Kinds* and *Sorts*, *Bodies* and *Spirits*; and laſtly, of *Metaphor* and *Analogy* from Things ſenſible to Things ſpiritual, and from Things human to Things divine.---Of all which I ſhall treat in the Order as they are here enumerated. *Of ſimple Apprehenſion and its Objects.*

2. As ſoon as the Mind is poſſeſſed of any Variety of Objects, being aſſiſted with that inward intellectual Light abovementioned, deriving, and, as it were, *Of Being in general.*

perpetually beaming forth from the great Fountain of all Light both ſenſible and intellectual; it immediately falls to contemplating its Ideas and Conceptions, and comparing them one with another. And here, the firſt Thing it is enlightened to know or be conſcious of, is, its own Exiſtence, from the Exiſtence of its Perceptions, Exertions, and their Objects, which it conceives of as real *Beings* or *Things*, and hence gets the Notion of *Being* in general. But even this firſt Object of its Knowlege it is made to know from that firſt Principle of intellectual Light, flowing from the Parent Mind; namely, *That Perception, Action, and being perceived or acted upon, implies Exiſtence*; for of the Truth of this Principle, or Propoſition, the Mind has an inward, an intuitive Senſe and Certainty. Hence it immediately infers, *I perceive and act, therefore I am: I perceive ſuch an Object, therefore it is*, &c. Not that its Exiſtence depends on my Mind, but on that Mind by whom I am enabled to perceive it. And as perceiving and acting, and being perceived and acted upon, implies Exiſtence or *Being*, ſo it *is a Contradiction for the ſame Thing to be and not to be at the ſame Time*; for that would be to perceive and not perceive, to act and not to act, to be perceived and not perceived, acted upon, and not acted upon, all at one and the ſame Time. From theſe Definitions ariſes that firſt great Diſtinction of *Being* into *Spirit* and *Body*, whereof the Exiſtence of the firſt conſiſts in perceiving and acting, and that of the other in being paſſively perceived and acted upon. And here, to perceive or to act is called the *Power*; and what is perceived or acted upon, is called the *Object*.---So that by *Being*, is meant, what really IS or exiſts, in Oppoſition to what is merely fictitious or imaginary;

a Creature of our own Minds, and not of him that made and enables us to perceive and act.

Of the firſt Being and eternal Truth.

3. Now of every Thing that *IS*, it muſt be ſaid, either, That it *always was*, or, that it *began to be*. If it always was, or never derived from the Power of any other Being, it muſt be independent of every other Being whatſoever, and conſequently muſt exiſt abſolutely by the intrinſic Neceſſity of its own Nature, or be a neceſſarily exiſtent Being; and all other Beings muſt depend on its Will and Power, otherwiſe they could never have been, or continue to be. And further, as this *Being* derives from no other Being, and depends on none, no other Being can have Power to limit or controul it: conſequently it muſt be *infinite* and *eternal*; *i. e.* muſt have all Reality, Perfection and Fulneſs of Being, without any regard to Time or Place. For that muſt be *infinite*, that has, and can have, no poſſible Bounds or Limitations; and that muſt be *eternal*, that *is*, that always *was*, that always will *be*, and can't but *be*: Hence ſuch a Being, muſt be *All in All*; all Reality, all Excellency.---Nor can there be more than *One* ſuch Being, who is *Being* itſelf, becauſe it is a manifeſt Contradiction that two or more Beings ſhould, each have in it, or conſiſt of, all poſſible Reality and Perfection. Such a Being, therefore, muſt be a perfect *Unity*, the TO E'N, and the TO'ON, and the ὁ ὢν ὡς ὤν, as the Ancients called Him, which is the true Import of the original ſacred Names *JAH* and *JEHOVAH*. He is alſo called *Truth* and *Good*:—*Truth* itſelf, as He is all Reality; and *Good* itſelf, as He is all Perfection, all Excellency. He is alſo *Truth*, as He is infinitely intelligible;

and *Good*, as He is infinitely eligible, containing within and of Himſelf, all that can contribute to render Himſelf happy, as well as all other perceptive, conſcious, active Beings, dependent on Him. In this neceſſarily exiſtent and eternal Being or Mind muſt originally exiſt all thoſe neceſſary and eternal Truths with which our Minds are furniſhed, either by Intuition or Demonſtration; ſuch as theſe, That *Perception and Action imply Exiſtence*;---That *what begins to be, muſt have a Cauſe*;---That *the Whole is equal to all its Parts*;---That *all the Rays of a Circle are equal*;---That *what is right or wrong in another towards me, muſt be equally right or wrong in me towards him*, &c.---- We know that theſe and the like eternal Truths do not depend on our Minds, or the actual Exiſtence of Things, but muſt have an eternal and neceſſary Exiſtence, antecedent to our Knowlege of them, and independent of it, or of any particular Exiſtence. And as we can have no Notion of Truth without a Mind perceiving it, their neceſſary and eternal Exiſtence muſt infer the neceſſary Exiſtence of an eternal Mind; and conſequently, it muſt be in that eternal Mind that we behold them, or rather by our Communication with Him that we are enlightened with the Knowlege of them.---In Him they muſt exiſt as one archetypal and eternal Light of Truth; but as they are from Him reflected on the various Objects in our finite Minds, they appear various and manifold. Juſt ſo, ſenſible Light is one in the Sun, though it becomes various Colors and has other ſenſible Qualities in different Objects.

4. On

4. On the contrary, Whatever Being *began to be*, muſt have had a *Cauſe*, and depend on ſome other Being for its Exiſtence.---By the Word *Cauſe*, we mean, that Being by whoſe Deſign and Activity, Force or Exertion, another Being exiſts: And that Being which exiſts by the Deſign, Force, Action, or Exertion of another, is called an *Effect*; what is called an Effect therefore muſt be ſuppoſed not to have exiſted, and conſequently to have had a Beginning of Exiſtence, or at leaſt a dependent Exiſtence, and muſt therefore have had a Cauſe, by the Force or Activity of which it came into Exiſtence, and without which it would not have been. This, therefore, muſt be the Caſe of every Thing that is, till you come to a *firſt Cauſe*, *i. e.* to a *Being* that never had a Beginning, or any dependent Exiſtence;—a *Being* that exiſts by the abſolute Neceſſity of His own Nature, having an original perfect Fulneſs of Being in and of Himſelf, without depending on any other;—a *Being* that deals out Being and Perfection to all other Beings, in various Meaſures and Degrees as pleaſes him. Such a Being there muſt be, otherwiſe nothing could ever have been, unleſs you ſuppoſe a Thing to be its own Cauſe, *i. e. To act before it is, which is impoſſible*; or unleſs you ſuppoſe an infinite Succeſſion of Cauſes and Effects, which in effect would be an infinite Effect without any Cauſe at all *. But *an Effect without a Cauſe, is a Contradiction in Terms*; for, by the Definition, to every Thing that is produced, there muſt be a correſpondent Power adequate to the Production of it, or an

Of Cauſes and Effects.

* See *Wollaſton's Rel. of Nat.*

active

active Force ſufficient to produce it. And here, the Thing exiſting is ſaid to be a Thing *in Act*; and as the Force producing adequate to the Effect, is called the Power, ſo the Effect not yet produced, is ſaid to be in Power, or *in fieri*; and the Being which exerts that Power, we call an *Agent* and *Active*, and that on which, or in which, the Force terminates, we call a *Patient* and *Paſſive*.

Of real and apparent Cauſes.

5. THERE are indeed many Things that occur to our Senſes and Thoughts, that appear at firſt Sight to be Agents or Cauſes, which, ſtrictly ſpeaking, are not ſo, as we find upon a more exact Scrutiny, though they are vulgarly ſo called. Thus we ſay, *The Sun moves, riſes and ſets*, when yet, upon a more thorough Enquiry, we find, it is not the Action of the Sun, but theſe Appearances are occaſioned by the Motion of the Earth, and that they are only meer paſſive Appearances in our Minds. So we ſay, the *Fire burns*; the *Sun warms, enlivens, ripens the Fruits*, &c. and we call *the Parent the Cauſe of his Offſpring*; whereas, upon a more ſtrict Enquiry, we find that he is by no Means the adequate Cauſe; and that the *Sun*, and (what we call) other natural Cauſes, are in themſelves but meer paſſive inert Beings, connected one with another, according to the eſtabliſhed Laws of Nature; ſo that being Things meerly paſſive and inert, they cannot, properly ſpeaking, be the Cauſes of the Effects vulgarly aſcribed to them; they muſt therefore be called only *Signs*, *Occaſions*, *Means*, or *Inſtruments*, and we muſt look for ſome other Being in whom reſides, and by whom muſt be exerted, that adequate Power or Force by which the Effect is truly

truly produced, which therefore is the true and *real Cauſe*; as the others can only be called the *apparent* Cauſes, having no real Efficiency or Activity in the Production of the Effect.

Of neceſſary and voluntary Cauſes.

6. MOREOVER, we find, from what we experience in ourſelves, that we breathe, and our Blood circulates without any Deſign or Activity of ours; and that the Courſe of Nature without us, goes on whether we will or not, nay even tho' we ſhould exert our utmoſt Force to withſtand it. Theſe, with regard to us, may be called *neceſſary Effects*, as not depending on our Will and Power; tho' with regard to the true Author of Nature, they are free and *voluntary Effects*.—On the other Hand, we walk, ſpeak, write, &c. from a Principle of conſcious deſigned Self-exertion, and voluntary Activity; theſe therefore are called free or voluntary Effects with regard to us, which we produce or not, as we pleaſe; in doing which we are voluntary Cauſes. Hence we learn to make the Diſtinction between *neceſſary* and *voluntary*, or *free Cauſes* and *Effects*. So that by voluntary Effects, we mean, ſuch as are produceed by a free voluntary Cauſe acting from a Principle of conſcious Deſign and Self-exertion, exciting a Force of its own, or from within itſelf, which it chuſes to exert, and might do otherwiſe: This is properly called a *Cauſe*, an efficient Cauſe or *Agent*. As to thoſe *natural Effects* above-mentioned, of which the apparent is not the real Cauſe, having neither Deſign nor Force in itſelf (as the Water in turning a Mill) but is rather acted than acts; I ſay, as to theſe Effects, however neceſſary they are with regard to us, yet, from the moſt wiſe Deſign and Contrivance

trivance manifeſtly appearing in them, we evidently diſcern that the Being who is their true and adequate Cauſe, muſt be furniſhed with Wiſdom and Power equal or ſufficient for the Production of them, and muſt act from a Principle of free Self-exertion, and with a Deſign or View at ſome certain End propoſed to himſelf in acting: Therefore He muſt be a free intelligent and *voluntary* Cauſe, for *a Being never can give what it hath not.*

Of final Cauſes.

7. WHENCE it appears, that only *intelligent active* Beings or Spirits can be truly *efficient Cauſes*, which alone are properly called *Cauſes*; and that when we ſpeak of *natural Cauſes*, it is only in Accommodation to vulgar Apprehenſions, ſince they are meerly paſſive, and act, or rather are acted, without any Deſign or Exertion of their own. As to what are commonly called *final Cauſes*, they are only the Views or Motives, determining the Deſign or Purpoſe of the efficient Cauſe, but have properly no Cauſality or Activity in themſelves. We are conſcious, when we produce any Effect, that we act with ſome End, View, or Deſign, which determines us, or rather, properly ſpeaking, upon the View of which we determine ourſelves, to act ſo rather than otherwiſe, and to chuſe and make uſe of ſuch and ſuch Means, rather than others, as being moſt fit and uſeful, in order to accompliſh our End: Therefore we ſay, *He that wills the End, muſt will the Means conducing to the Attainment of it*; the Effect to be produced being the *ultimate* End, and the Means the *ſubordinate* Ends which we have in View. And herein conſiſts the proper Notion of *Wiſdom*, viz. In *the right Judgment and Choice of Ends*

Ends and Means,—the beſt Ends and the fitteſt Means; and in a vigorous Activity in the Application of the Means in order to attain the End. Thus it is in human Affairs; and from what we obſerve in the Courſe of Nature, in which there is an evident Subordination of Ends and Means, we unavoidably infer that there muſt be ſomething analogous to this in the Author of it; not becauſe He needs Means for Himſelf, but that He may make the Series or Courſe of Nature the more intelligible and inſtructive to us. Hence the beſt Part of the Study of Nature muſt conſiſt in the Diſcovery, as far as we are able, of what are called *final Cauſes*; *i. e.* of the plain Signatures of Deſign and Contrivance, with the Dependence and Connection of Ends and Means.

Of Matter and Form.

8. In *artificial Effects*, or thoſe produced by Man, as in Building, *&c.* by reaſon of our Impotence we need *Matter* to work upon, and a *Form* or Model to work by, according to which the Effect, being framed or formed out of the pre-exiſtent Materials, is ſaid to conſiſt of Matter and Form, which have alſo been reckoned among the Cauſes, and they may each be called *Cauſa ſine quâ non*, as the Schoolmen uſed to ſpeak; but ſtill they cannot be properly called Cauſes, as having no Force or Deſign in producing the Effect. We may, however, from hence, by Analogy, in ſpeaking of other Things, advantageouſly make uſe of what is called the *Ratio Materialis* and *Formalis* of Things in Nature, and even of Things purely intellectual.—And becauſe we need *Matter* and *Form* in producing *artificial Effects*, we are apt to think, or at leaſt to ſpeak as if we thought, this the Method of the Almighty in producing *natural*

tural Effects; but this is owing to our Weakneſs, whereby we are apt to meaſure Him by ourſelves. Indeed he may be ſaid to have a Form, Idea, or *Archetype* in his infinite, all-comprehending Mind, conformable to which he acts: But this can mean no more than, that all Things which he produces are always preſent with Him, and perfectly known to Him, with all their Relations and Connections, antecedent to their Production; and that He produces them conformable to His own Knowlege, Deſign and Contrivance, being the Plan which he has formed. This Exiſtence of Things in the divine eternal Mind (if it may be ſo called) as being perfectly known to Him, antecedent to their Production, is called their *Archetypal State*; and their Exiſtence in *Rerum Natura*, as being actually produced by His Will and Power, and thereby perceived and known to *us*, is called their *Ectypal State*.

Of Eſſence and Exiſtence.

9. To this Head therefore belongs the Diſtinction between the *Eſſence* of Things, and their *Exiſtence*.—By their *Eſſence*, we mean thoſe conſtituent Principles, Properties and Powers in them, which are neceſſary to their Nature, as being what they are, whether conſidered only as conceived in the Mind of an intelligent Being, or exiſting in *Rerum Natura*. Thus the Eſſence of *Gold* conſiſts in its Color, Weight, Fixedneſs, Ductility, Solubility in *Aqua Regia*, or whatever Properties are always found to co-exiſt in that Sort of Body which we call *Gold*, and no other. Thus, too, the Eſſence of a *Roſe* conſiſts in ſuch a particular Figure, Odor, *&c.* The Eſſence of a *Man*, in an intelligent active Power, joined with an animal Body, of ſuch a particular Shape,

and

and Configuration of Parts. The Eſſence of a *Triangle*, in three Sides, joining at three Angles; —of *Juſtice*, in rendering to every one his Due, *&c.* In ſhort, whatſoever goes to the *Definition* of a Thing, ſo as to give it a clear and neceſſary Diſcrimination from all other Things, we call the *Eſſence* of it, whether in fact it exiſt or not. Thus we have as clear an Idea of a *Roſe* in Winter, as in *June*, when it is before our Eyes, and under our Noſes; and as fixed and ſtable a Notion of a *Triangle*, *Circle*, *Juſtice*, or *Charity*, even upon Suppoſition that the Figures and Actions which go by thoſe Names, do not exiſt in Nature or Fact, as if they did. Whereas by *Exiſtence*, we generally mean a Thing's being actually in Fact and Nature, as well as in Idea or Conception; as a *Roſe* in *June*, the *Sun* in the Firmament, a Man actually doing a juſt or kind Thing, *&c.* Hence *Exiſtence always implies Eſſence*, tho' *Eſſence does not neceſſarily imply Exiſtence*, except in that of the neceſſarily exiſtent Being, in whom Neceſſity of Exiſtence is implied in His very Eſſence, and accordingly His original Name *JEHOVAH*, given by Himſelf, does literally ſignify, *The Eſſence exiſting.*

Of Principles.

10. In Purſuance of this Diſtinction between the *Eſſence* and *Exiſtence* of Things, which is neceſſary in order the better to conceive of them, it is here alſo needful to explain what we mean by the Word *Principle*, which originally ſignifies the *Beginning* of a Thing, or that from whence any Thing takes its Beginning, Origin, or Derivation; and in this Senſe it is nearly allied to the Word *Cauſe*. Thus God may be ſaid to be the *Principle* or Origin of all Things. And as the eſſen-

tial

tial Conſtituents whereof any Thing conſiſts, have been ranked among the Cauſes, they are alſo called the Principles of which it conſiſts, and into which it may, at leaſt in Conception, be reſolved. Thus Man conſiſts of Soul and Body; Bodies of the four Elements; a Triangle of its three Sides and Angles, *&c.* And as the Properties and Powers of Things have been ſuppoſed to flow from their Eſſence, hence, *That* in any Thing which is ſuppoſed to be the Foundation or Original from whence its Properties, Powers or Actions derive, is called the Principle of them. Thus Equality with two Right Angles, flows from the Nature of a Triangle; Perception and Self-exertion from the Nature of the Soul, *&c.* And laſtly, as the Knowlege of Things conſiſts in underſtanding the Foundation of their Exiſtence, the Cauſes from whence they are derived, the Eſſentials whereof they conſiſt, and the Origin of their Properties and Powers; hence the Propoſitions expreſſive of this Knowlege, are called the Principles of any Science.

Of Things neceſſary and contingent.

II. UNDER this Head of *Cauſes* and *Effects*, we muſt more particularly explain the Diſtinction of *Beings* into Things *neceſſary* and *contingent*.—By Things *contingent*, we mean, ſuch as depend on the free Exertion of the Wills and Powers of intelligent active Beings, and which therefore might not have been, had they ſo pleaſed, and conſequently their Exiſtence is precarious and dependent. Thus, That I ſit here, and whether I ſhall ſit here an Hour longer, or not, is contingent, as depending on the Freedom of my own Will to do ſo, or not, as I pleaſe. Whether the Sun will riſe To-mor-

row,

row, is contingent, as depending on the free Exertion of the Will of the Deity, who may, if he pleaſes, this Moment, put an End to the whole Courſe of Nature. Thus the Exiſtence of the whole Creation is contingent and precarious, as deriving from, and dependent on, the meer Will and Power of GOD, who, if He pleaſed, might not have commanded Things into Being; and may ceaſe to will their Continuance when He pleaſes. Whereas by Things *neceſſary*, we mean ſuch as can't but be, which muſt be underſtood either with regard to our Power, or that of the Deity. Thus, with regard to our Power, it can't but be that Things are as they are, and as He hath made them: it can't but be that the Courſe of Nature proceeds as it does, and as He hath ordered it; which therefore, tho' not ſo in itſelf, to us is neceſſary and *Fate*. But that only is abſolutely neceſſary in itſelf, the Non-exiſtence of which would imply an Abſurdity and Contradiction; and nothing elſe is thus abſolutely neceſſary beſides the *Deity* Himſelf (the neceſſarily exiſtent Being, without whom nothing could ever have exiſted) and thoſe eternal Truths which are founded in the Perfection of his Nature, independent of any other Mind whatſoever; ſuch as, That the *Whole* is *bigger* than either *of its Parts*: That *all the Rays of every Circle are equal*: That *we ought to do as we would be done by*. Theſe, and the like, being abſolutely and unalterably neceſſary, antecedent to the Will, and independent of the free Exertion of the Power of the Deity Himſelf, as well as His own Exiſtence and Perfections, muſt unavoidably be Emanations of that neceſſarily exiſtent Being.

12. To

12. To this Head also belongs the Distinction of Beings into *Finite* and *Infinite*. That is said to be *Finite*, which hath certain Limits or Bounds to its Existence or Powers, as are all determinate Lines, and the Surfaces and Figures of Bodies, or the Powers of created Minds; and, in short, all Kinds of Effects or Productions, which are limited to such a Degree or Measure of Being, as their Cause is pleased to bestow. For the Will and Power of the Cause that gives them Being, limits them to such a Measure of Being, Extent and Power, as he thinks fit to impart; which, in many Instances, may be said to be *Indefinite*, as extending vastly beyond our Comprehension. But *that Being* only is *Infinite* which comprehends all that truly *is*, without any Bounds or Limits, and whose Knowlege and Power extends to all that *is*, or is possible. Hence *, tho' the Word *Infinite*, in grammatical Construction is a negative Term, used in Accommodation to our weak Capacities, yet what it expresses is truly *positive*, as implying all that absolutely *is*; and the Word *Finite*, is truly the *Negative*, as implying but a limited Part of that which truly *is*; the *Infinite* being the absolute independent Being, or *Being* by way of Eminency, and without the Power of any other Being to limit or controul it; whereas the *Finite* is intirely dependent on the Will and Power of another to *be* and continue what it *is*: And thus it exists only conditionally.

Of Things finite and infinite.

* *Vide Cambray* on this Subject, in his Demonstration.

13. To this Head of *Cauſes* and *Effects*, belongs alſo the Diſtinction of Things *poſſible* and *impoſſible*. We ſay a Thing is *poſſible*, when there is a Power ſufficient to produce it; and impoſſible, when there is no Power adequate to the Production of it. Of ſuch Things ſome are *impoſſible* in their own Nature, as implying a Contradiction in themſelves; as that there ſhould be a *Mountain without Declivity*, or a *Triangle conſiſting only of two Sides*, which are impoſſible to GOD himſelf, not for want of Power in Him, but becauſe they imply a Repugnancy in themſelves, or a Contradiction to ſome neceſſary and eternal Truth, which GOD himſelf cannot alter. Again, ſome Things are *poſſible* in their own Nature, to an unlimited Power, which yet are *impoſſible* to a Power that is limited. A Man can build a *Houſe*, tho' he cannot create a *World*. Of limited Powers there is an endleſs Variety, ſo that what is poſſible to one may be impoſſible to another. Here, therefore, the Maxim is, That *what is Fact is poſſible*; but, *it does not therefore follow, that if it be poſſible it is Fact.*

Of Things poſſible and impoſſible.

14. To this Head of *Cauſes* and *Effects* doth alſo belong, laſtly, the Diſtinction of Things *perfect* and *imperfect*. An Effect is ſaid to be *perfect*, when it is finiſhed according to the Plan or Deſign of it, and fitted to anſwer the End propoſed, from whence we ariſe to the general Notion of *Perfection*. And we ſay, a Being or Thing is *perfect*, when it hath all the Parts, Properties or Powers, that a Thing of that Nature ought to have, in order to conſtitute it in that Kind of Being, and to render it capable of anſwering

Of Things perfect and imperfect.

ſwering the End of its Being. Thus a Man is ſaid to be perfect, that has all the Parts and Powers that a Man, as ſuch, ought to have, ſo as to anſwer the general End of his Being; *i. e.* ſome good Degree of Happineſs. He is then ſaid to be perfect in his Kind, tho' ſome of the ſame Kind may have their Properties and Powers in a greater Degree of Perfection than others, and ſo be more perfect in *Degree*, though not in *Kind*; and conſequently capable of anſwering ſome nobler Ends, with regard both to themſelves and others, ſuch as enjoying or communicating certain higher Degrees of Happineſs. On the other Hand, we ſay a Thing is *imperfect*, when it is deſtitute of certain Parts or Properties that a Thing of that Kind ought to have; as a Man with but one Hand, or one Eye, or an Ideot, *&c.* who conſequently cannot ſo well be uſeful to others, or enjoy himſelf. But if any Creature has all the Parts and Properties that a Creature of that Kind ought to have, tho' it is ſaid to be *perfect* in its *Kind*, yet it is ſaid to be but *comparatively perfect* with reſpect to other Kinds of Beings of greater Perfection and Excellency, as being made for higher Ends; *i. e.* to enjoy or communicate greater Degrees of Happineſs: but what Degrees of Being or Perfection any Thing has, it receives from the free Will and Pleaſure of its Cauſe. That Being only is ſaid to be *abſolutely perfect*, who hath an entire abſolute Fulneſs of Being, Perfection and Excellency, and conſequently enjoys the higheſt Happineſs, having in and of Himſelf all Being, all that truly *is*, and therefore an All-ſufficiency, even every Thing that can contribute to render both Himſelf and all his Creatures compleatly happy.

15. To

15. To this Head of *Perfection* therefore belong the Notions of *Truth* and *Good*. A Thing is ſaid to be *true* with reſpect to the original Archetype, Plan or Deſign of it, or ſo much of Being or Perfection as it was deſigned to partake of; and *Good* with reſpect to its End, which it was deſigned to anſwer. Thus the *Truth* of a Thing conſiſts in its Conformity to its Plan or Archetype, which is its Standard; and its *Goodneſs* in its Fitneſs to anſwer its End. And as the Plan is formed with a View towards the End to be anſwered, they are in effect only the ſame Thing under diverſe Conſiderations. A Thing is alſo *True*, conſidered as intelligible, and *Good* as eligible. Thus a *Houſe* is ſaid to be *True*, as it anſwers its Archetype or Model, as conceived or underſtood in the Mind of the Architect; and *Good*, as it is fitted to anſwer the End he deſigned in it, *viz.* the Convenience and Pleaſure of its Inhabitant, on account of which it is delightful or eligible. So the *Truth* of each *Creature*, and of the whole *World*, conſiſts in its Conformity to its original Deſign, Archetype or Standard, conceived in the infinite Mind of the great divine Architect, and as ſuch, intelligible to Him, and in ſome Meaſure to any other Mind; and its *Goodneſs* conſiſts in its Fitneſs to anſwer His Ends in giving it Being, and particularly the Happineſs of His rational Creatures, on account of which, it is pleaſing and eligible to Him, or any other intelligent Being, that feels or diſcerns that Fitneſs. Hence Goodneſs, being in effect the ſame with Perfection, muſt have the ſame Diſtinctions of *Kind* and *Degree*, *Comparitive* and *Abſolute* as above. The infinite Mind of the Deity is the

Of Truth and Good.

Standard of all Things that exist; He is the *Truth* itself absolutely and by way of Eminence, comprehending in Himself all that is and can be; all Reality and Perfection, considered as intelligible and variously imitable in and by his Creatures. He is not only the Pattern and Author of all Fitness and Proportion to any End, the Fountain of all that is pleasant and beatifying, or the Original of all that is Good in the whole Creation; but he is also *Goodness* itself, and therefore infinitely eligible, and amiable above all Things. Thus we are led from the *Type* to the *Archetype*; from all the Emanations of *Truth* and *Good* in the Creature (variously portioned out as pleased Him) to that Being who is the great Principle and Original of all; that Being *who is Truth* itself, even all *Truth*;—who is *Good* itself, the chief *Good*, the ΤΟ ΑΓΑΘΟΝ;—who is infinite *Truth*, and infinite *Good*; all that can beatify Intellect, Will and Affection.

Of Beauty and Harmony.

16. To this Head of *Perfection* or *Excellency* we may also refer the Consideration of *Beauty* and *Harmony*, which have a manifest Relation to some End for which any Thing may be designed. By *Beauty*, we vulgarly mean, such an Assemblage of visible Ideas as pleases and charms the Eye; and by *Harmony*, such an Assemblage of Sounds as pleases and charms the Ear. But, more strictly speaking, it is the Mind or Intellect that is charmed on these Occasions, by Means of the Objects of Sight and Hearing. What is it then that is *Beauty* and *Harmony* to the interior Intellectual Sense of the Mind? If duly considered, it will be always found that it is Fitness and Proportion, either real or apparent, in relation

to

to ſome End or Uſe, in thoſe Objects that pleaſe and charm us. Thus what pleaſes and charms Us, under the Notion of *Beauty*, is an Aſſemblage of various Ideas, all fitted and proportioned to each other, and, in the Whole, to one uniform Deſign and End, ſubſervient to the Advantage and Pleaſure of an intelligent Mind, or of a ſocial Syſtem of intelligent Beings. This might be exemplified in the Beauty of a Perſon, an Animal, or a Building, *&c.* And from ſenſible Things it is figuratively, and by Analogy, tranſferred to Affections, Actions and Behaviour; the Beauty whereof conſiſts in their uniform Fitneſs and Tendency to the Order, Peace and Happineſs of each individual Mind; and, in the Whole, of any ſocial Syſtem.

Juſt ſo *Harmony* is an Aſſemblage of various Sounds, all fitted and proportioned to each other, and in the whole Compoſition, to an uniform Deſign and End, expreſſive of what may pleaſe and delight the Mind; and from Muſic it is tranſferred to ſignify Things fitted and proportioned to each other, and to the whole Syſtem; and conſequently it is pleaſing and delightful, whether it be in the natural or moral World. Hence we ſpeak of the Harmony and Order of all Nature, and of the Harmony and Order of Society. Thus both in *Beauty* and *Harmony*, the Fitneſs and Proportion of Things, Affections and Actions to each other, and in the Whole, to the Pleaſure, Peace and Happineſs of intelligent Beings, is always underſtood. Now, from this *Beauty* and *Harmony* which we perceive and love in the natural and moral *Worlds* here below, we riſe by Analogy to the Apprehenſion and Love of the FIRST ORIGINAL BEAUTY, the TO KAAON;

the great Source and Pattern of all Fitneſs and Proportion flowing, through *Univerſal Nature*, from the abſolute Perfection of divine Intellect and Conduct. Thence too we riſe to form ſome weak, but triumphant Soul-enlarging, Notions of the *Harmony* of the divine Attributes and Operations; and of the whole Aggregate of *Happineſs*, divine, angelical and human, reſulting therefrom.

Of Subſtances and Accidents, Subjects and Adjuncts.

17. NEXT to the Conſideration of a Being or Thing as exiſting from its Cauſes, we conſider it as a *Subſtance* with regard to its *Accidents*, and a *Subject* with reſpect to its *Adjuncts*. The primary Notion we have of *Subſtance* is taken from *Body*, as being ſomething that is *hard* or *ſolid*, and reſiſts the Touch, as Gold, Wood, &c. and obſerving a Number of other Ideas or *ſenſible Qualities* always attending it, or connected with it, we call them its *Accidents*, as long, broad, thick, ſquare, round, red, blue, yellow, &c. Of theſe, we obſerve ſome eſſential to all Bodies, as Length, Breadth, Thickneſs. Others we obſerve to be various in different Bodies, as ſquare, round, white, black, &c. Thoſe *Qualities* that are eſſential to any Thing, we call *Properties*; and the others are more properly called *Accidents*, Modes, or Modifications. Now that ſolid, extended, figured Thing, which reſiſts the Touch, being the firſt Idea or Combination of Ideas, to which we give the Name *Subſtance*, we are apt to conſider *that* as the Foundation or *Subſtratum* to the reſt, and the other Qualities as ſubſiſting in it, or depending on it, tho', ſtrictly ſpeaking, they are rather only co-exiſtent and connected with it by the Law of Nature, which is the meer *Fiat*

of

of the Almighty. This is our original and proper Notion of *Subſtance* in *Bodies*; and from thence we analogically apply it to Minds or Spirits, tho' they are Beings of an intirely different Kind, and have nothing common to them but meer *Being* or Exiſtence, ſo that great Care muſt be taken that we do not imagine any Thing like a ſolid *Subſtratum* in Spirits, as ſuch. But if we muſt apply the Word *Subſtance* indifferently to both, it may be defined to mean any diſtinct *Being*, conſidered as conſiſting of its *eſſential Properties*. Thus a *Body* we call a *Subſtance*, as conſiſting of *ſolid Length*, *Breadth* and *Thickneſs*, or ſolid Extenſion, which are its eſſential Properties, without which it cannot be conceived as being what it is. So we call a *Spirit* or *Mind*, a Subſtance, as being a *Power* or *Principle* of conſcious Perception and Activity, which are Properties eſſential to it as being what it is. Thus we may ſay, a Tree, a Horſe, a Man, an Angel, (and by Analogy, even the *Deity* Himſelf) are Subſtances. Thoſe *Qualities* that are not eſſential to it, may, as I ſaid, be called its *Modes* or *Accidents*; as in a *Man*, to be tall or ſhort, white or black, fat or lean, learned or ignorant, virtuous or vicious, &c. which have alſo, ſometimes, been called *Adjuncts*. But this Term is more properly applied to external Appendages or Circumſtances, as *Clothes*, *Riches*, &c. with reſpect to which the Being is called a *Subject*; and any of them, whether Properties, Modes or Adjuncts, in ſpeaking of it, are called *Attributes*. A ſuccinct lively Enumeration of any or all of theſe, in any Subject, diſcriminating it from any other Thing, is called a *Deſcription* of it.

Of Time and Place, Space and Duration.

18. EVERY *Body* or ſenſible Thing that is, muſt neceſſarily have ſome *Time* and *Place*, in which it exiſts, which are reckoned among its principal Modes. By its *Time*, is uſually meant, that Portion of *Duration*, and by its *Place*, that Portion of *Space*, in which it exiſts. But then by *Space*, we muſt mean the whole Extent of ſenſible Things, the *Place* of each particular Thing, being that Part of the whole Extent which it occupies, in its proper Situation relative to the reſt. Likewiſe by *Duration*, muſt be meant, the whole Continuance of the Exiſtence of the entire ſenſible World, meaſured out by the Revolutions of the Sun: And the *Time* of any particular ſenſible Thing, means, its continuing to exiſt during ſo many Parts, or ſuch a Number of his Revolutions. But *Time*, conſidered as a Conception in the Mind, is nothing elſe but the Succeſſion of its Ideas, of which the Succeſſion of ſome principal Ones, as the Revolution of *Years*, *Days*, &c. being ſettled and ſtable according to the eſtabliſhed Courſe of Nature, are conſidered as Standards or Meaſures to the reſt. Such are Time and Place, Space and Duration, literally with regard to the ſenſible World, to which they properly belong; and they are only figuratively, and by Analogy, aſcribed to Spirits or intelligent active Beings, concerning which the Term *Ubi*, *where*, and *when*, by ſome have been preferred. For, as their Exiſtence is intirely of another Kind from that of Bodies, ſo muſt their Space and Duration be. As their Exiſtence conſiſts in conſcious, active Intelligence, ſo their Space muſt mean only the Extent or Reach of their intelligent active Powers, and

their

their Duration only their Continuance to exert thoſe Powers: But, ſtrictly ſpeaking, they are ſo far from exiſting in Space and Time, that, on the other Hand, Space and Time do truly exiſt in them. And accordingly the infinite eternal Mind is ſo far from exiſting in infinite Space and Duration, that He comprehends all Space and Duration, and every Thing that *is*, within His boundleſs Intellect, and is preſent to all Times and Places, not after the Manner of being co-extended with them, but as an infinitely active, all-comprehending Intellect, to whom all Things, all Times and Places, are at once preſent, without Succeſſion or Limitation; *i. e.* they are at once known to His infinite Mind, and ſubjected to, and dependent upon, His unlimited Will and Power.

Of Whole and Parts.

19. NEXT to the Conſideration of a Being or Thing, as a Subſtance with regard to its Accidents, and a Subject with regard to its Adjuncts, we conſider it as a *Whole* with regard to the Parts whereof it conſiſts. Thus, a Man, for Inſtance, conſiſts of *Soul* and *Body*; and his *Body*, of his *Head*, *Trunk* and *Limbs*, each of which may be yet further ſub-divided. On the other Hand, we call that a *Part*, which is conſidered as being not an entire Thing of itſelf, but as it goes, in Conjunction with other Parts, to the Conſtitution of a *Whole* or entire Being, as a *Leg* or an *Arm*, with reſpect to the *Human Body*. Such is any individual Thing with reſpect to the Parts whereof it conſiſts, which therefore may be called an *Individual Whole*, as not being diviſible into more of the ſame Kind, or Quantity, and yet ſtill its Parts are not of themſelves intire Beings. But beſides

this, there is, what is called an *aggregate Whole*, the Parts of which, are each a distinct intire Being, tho' it has a Relation to other distinct Beings, with which it is connected as Parts of another Whole; and the Parts are either of the *same*, or of *different Kinds*. Such, of the first Sort, is an *Army*, consisting of the many distinct individual Men whereof it is constituted, each of which, is an intire Being of himself, and all of the *same* Kind. And such, of the other Sort, is the whole *World* with regard to all the various distinct Beings whereof it consists, but those of *different* Kinds, as Bodies, Spirits, Men, Beasts, Trees, Stones, &c. Hence the same Thing may be a *Whole* with regard to the Parts whereof it consists, and a *Part*, as it goes to the Constitution of another Whole: And the Maxim here is, that *The Whole is greater than either of its Parts, and equal to them all taken together*, which is the Foundation of all mathematical Demonstrations. This Notion of *Whole* and *Parts*, is originally taken from *Bodies*, and is properly and literally to be understood of them and their Dimensions, but may analogically and improperly be applied also to *Spirits*. In this Sense we may say, The *Soul* is a *Whole*, and the Understanding, Will, Affections and Exertions of it may be considered as Parts of it; for they bear the like Analogy to the Soul, as the Members and Organs do to the Body.

Of Unity and Multiplicity, Number and Order.

20. UNDER this Head of *Whole* and *Parts*, we may consider the Notions of *Unity* and *Multiplicity*, *Number* and *Order*. A *Whole* or intire Being, considered as being *simple* or indivisible into more of the same Kind

Kind or Quantity, we call an *Unit*, or One intire individual Being; as one *Shilling*, one *Tree*, one *Ox*, one *Man*, one *Angel*. Thence it is applied alſo to an aggregate Whole, as one *Army*, one *World*. The Parts, of which any Whole is compounded or conſiſts, are ſaid to be *manifold*: And by how much the leſs of Compoſition there is in any Being, by ſo much the more perfect it is, as being ſo much the more One. Hence *Spirit* being compounded only of Power and Act, is more perfect than *Body*, which is compounded of many Parts and Dimenſions. And as Power and Act in the *Deity* intirely coincide, He is the moſt perfect Being, as being the moſt ſimple and intirely *One*; therefore is called *pure Act*, without any Variety or Multiplicity, a moſt perfect *Unit*, conſiſting of all Reality and Perfection. Now from the *Multiplicity* of Individuals with regard to an aggregate Whole, and of Parts with Regard to each individual Whole, we have the Conception of *Number*, the Parts being numerous or conſiſting of a Number of Units; as many Members in the ſame Body, many Men, many Beaſts, many Trees, &c. to which in Computation, we give the Denominations of *One*, *Two*, *Three*, *Four*, &c. Theſe Parts we conſider as ſubſiſting in ſome *Order*, according to their ſeveral Relations and Situations, with regard to each other, and to the Whole; and of them we ſay, one is *prior*, the other *poſterior* to the other, either in *Nature*, *Time*, *Place*, *Dignity* or *Knowledge*, as a *Father* to his *Son*, &c. This Order of Things which we expreſs by the Terms, *firſt*, *ſecond*, *third*, *fourth*, &c. we find to be founded in ſome Eſtabliſhment which we obſerve to be made in the Courſe of Nature, which therefore,

in all our Diviſions and Sub-diviſions, Conceptions and Reaſonings, we ſhould make our Standard, and endeavour to follow as exactly as ever we can.

Of Identity and Diverſity.

21. MOREOVER, to this Head of Unity and Multiplicity, belong the Notions of *Identity* and *Diverſity*. A Thing is ſaid to be one and the *ſame*, when it appears to have all the eſſential individuating Properties at one Time that it had at another, tho' it may differ in ſome Things accidental or circumſtantial, as a Man at five and at fifty. But if Things differ in any Thing eſſential, we ſay, they are *Diverſe*, being not the ſame, but the one a different and diſtinct Being from the other; as an *Apple* from an *Oyſter*. But *Identity* is of very different Conſideration in *Bodies* and in *Spirits*, as they are Beings of an entirely different Kind. In *Bodies*, we call that *one* and the *ſame*, which, however it may differ in ſome Things not eſſential to it, yet in Things peculiar to it, affects our Senſes in the ſame Manner at one Time as at another, or conſiſts of the ſame ſenſible Qualities, as *Figure*, *Color*, &c. which are eſſential to it. Thus we call a *Mountain* the ſame Body now, that it was twenty Years ago. Thoſe again are *diverſe* or diſtinct Bodies one from another, that conſiſt of different ſenſible Qualities eſſential to each, as *Gold* and *Lead*. Of *that* in Bodies is the ſame or different, which appears to conſiſt of the ſame or different individuating ſenſible Qualities. But as by a *Spirit*, which is alſo called a *Perſon*, we mean a diſtinct, conſcious, intelligent Agent, ſo his Identity conſiſts in being conſcious of a Series of Perceptions and Actions that he knows to be his own and not

another's, by which therefore he knows he is the ſame Perſon now that he knew himſelf to be twenty or fifty Years ago. This continued Conſciouſneſs is his diſtinct individuating Property: Whereas *Peter* is not the ſame with *Paul*, but another Perſon, each having diſtinct invidiuating Properties, the one being conſcious of a different and diſtinct Series of Perceptions and Actions from the other. With Regard to another, he appears to me the ſame with himſelf at different Times, or to be a different Perſon, according as from his Words and Actions, he appears to be conſcious or not conſcious of the ſame Perceptions and Actions. This is the uſual and common Senſe of the Word *Perſon*, which, however, is ſometimes uſed to ſignify not a diſtinct Being, but a diſtinct Capacity. In this Senſe the ſame Intelligence may ſuſtain diverſe Perſons, by acting in ſo many different Characters or Capacities. I need ſay nothing here of the Senſe of this Word, as uſed *in Divinis*.

Of Things agreeing or oppoſite.

22. FURTHERMORE, ſome Things are ſaid to *agree*, others to *differ*, and be *oppoſite* to each other. *Thoſe Things that agree in a third Thing, are alſo ſaid to agree between themſelves*; and the Idea or Conception of the one, in ſome reſpect, includes or implies the Idea or Conception of the other, and *vice verſâ*. Thus Things are ſaid to *agree* in their Cauſes, Effects, Properties, Subjects, Adjuncts, Time, Place, Quantity, Quality, *&c.* As *two Sons* have one common Parent, *two Men* are cotemporary, or are Countrymen, or have the ſame Occupation, *&c.* Things are ſaid to *diſagree* or differ in relation to theſe Things, when two Men are of different Coun-

tries or Occupations, &c; and they are said to be *opposite*, when they are contrary the one to the other, and the Idea or Notion of the one excludes that of the other; as *Light* and *Darkness*, *Heat* and *Cold*, *Extension* and *Thought*, *True* and *False*, *Right* and *Wrong*. Any Thing, and its Privation or Negation, are also said to be opposite; as *Light* and *Blindness*, *Life* and *Death*, &c.

Of Things equal or unequal.

23. In the *next* Place, we say, Things are *equal*, when they have the same *Quantity*, whether *discreet* or *continued*, *i. e. Number* or *Magnitude*; *as* 2+2=4; and any two Right Angles are equal to each other, as they have the same, or an equal Numb r of Parts or Degrees. On the contrary, we say Things are *Unequal*, when one is *Greater*, and the other *Less*; as 3 is more than 2; a *Right Angle* is *greater* than an *Acute*, and *less* than an *Obtuse Angle*, &c. And here the Mathematicians have several Maxims which are the Foundations of their Demonstrations; as, *Equals added to Equals, make the Whole equal*; *Equals taken from Equals, leave the Remainder equal*: And so of *Unequals*. From *Bodies* and their Dimensions, this is by Analogy transferred to *Spirits* or Minds, which are compared in their Powers and Faculties, as Bodies, &c. in their Quantities. Thus we say, one Man or Angel has an equal, greater, or less Degree of Understanding, Force or Activity, than another; and those of the Deity are infinite, and beyond all Comparison. To this Head belong the Arguments, *a majore ad minus affirmando*, and *a minore ad majus negando*; as, if one Man can lift such a Weight, much more two; and if two cannot lift it, much less one.

24. And

24. AND *laſtly*, we ſay, Things are *like* or analogous to one another, when the one reſembles the other in ſome Quality, Power or Faculty: and of all other *Analogies*, thoſe between the *natural* and *moral* World are the moſt pleaſant and uſeful; GOD having deſigned the one as an Emblem of the other, whereby we may be beſt inſtructed from our Senſes in what moſt concerns us. Thus *Knowlege* is like *Light*, or *Benevolence* like *Attraction*; i. e. in the Diſcovery of Truth, *Knowlege* is to the *Mind*, what *Light* is to the *Eye*. In like Manner, *Benevolence* is to rational and ſocial Syſtems, what *Attraction* is to material Syſtems. As the one preſerves Order and Harmony in the natural World; ſo the other preſerves Peace and Happineſs in the moral World. This is what is called *Analogy* or *Proportion*; and is either *continued* or *disjunct*.—*Continued* when the *firſt* Term is to the *ſecond*, as the *ſecond* is to the *third*; as when we ſay the *Parent* is to the Son, as the Son is to the Grandſon. *Disjunct*, when the *firſt* is to the *ſecond*, as the *third* to the *fourth*: As, for Inſtance, *Virtue* is to the *Soul*, as *Health* is to the *Body*, in regard to Eaſe and Tranquility. To this Head belongs the Mathematicians Doctrine of Proportions, or the Similitude of Ratio's, as, 2 : 4 : : 4 : 8. and 2 : 4 : : 6 : 12. Here likewiſe belong moral Proportions, or the Fitneſs of Affections and Actions to Characters with regard to Happineſs. Hence that reciprocal Proportion expreſſing the grand Fundamental Principle of Morals, *viz.* That ſuch Affections and Actions as are right or wrong in another towards me (as tending to promote my Happineſs or Miſery in the Whole) muſt, for the ſame Reaſon, be

Of Things like and unlike.

right

right or wrong in me towards him, ſuppoſing an Exchange of Characters. Thus far of *Similitude* and *Analogy*. On the other Hand, we ſay, Things are *Unlike*, when they have different Qualities and Powers; as *John* is not like *Thomas*, the one being a good Genius, the other a Dunce.

Of Denomination and Definition.

25. WHATEVER Being or Thing, or whatever Power, Effect, Property, Adjunct or Part, Quantity or Quality of any Thing be the Object of our Conſideration; in order the better to think of it by ourſelves, and eſpecially in order to converſe with one another about it, it is neceſſary to give it a *Name*, or annex ſome Sound or other Sign, agreed upon to be ſteadily ſignificative of it, whether it be an Object of the Senſe and Imagination, or of the pure Intellect and Reaſon: And that Sound or Sign ſo eſtabliſhed, becomes a Kind of Vehicle to the Idea or Conception, whether Simple, Compound or Complex. Thus we give the Names *White*, *Black*, *Red*, &c. to the Colors ſo called; *Hard*, *Soft*, *Hot*, *Cold*, &c. to the tangible Qualities ſo called; and *Conſciouſneſs*, *Perception*, *Self-exertion*, &c. to the ſimple Conceptions ſo called. Thus for Inſtance in the Compounds; we give the Name *Gold* to a certain yellow Metal that is the heavieſt and moſt ductile of all others; the Name *Cherry* to the Fruit of ſuch a Tree, of ſuch a particular Figure, Conſiſtence and Taſte; and the Name *Juſtice*, to an Action of an intelligent Agent, deſigning to render to every one what he apprehends to be his Due, *&c.* This is called *Denomination*, or giving Names to Things. And the great Rule to be obſerved in this Affair, is, That we conſtantly annex ſuch an Idea or Con-

Conception, or ſuch a preciſe Collection or Combination of either ſenſible Ideas or intellectual Notions, to ſuch a Name or Word; and then always uſe it in the ſame Senſe. The true Notion of a *Definition*, whether in Things ſenſible or intellectual, conſiſts in explaining what are the preciſe Ideas or Conceptions, which are combined and annexed to ſuch a Name. Thus the Word *Gold* means a yellow fuſible Body, of the greateſt Weight and Ductility of any other, and ſoluble in *Aqua Regia*. So the Word *Spirit*, means a conſcious, intelligent, active, ſelf-exerting Being. Thus we define compound Ideas, or complex Conceptions; but as for thoſe that are ſimple, they cannot be defined otherwiſe than by ſome ſynonymous Term, becauſe they can be known only by Experience.

Of Abſtraction, Individuals, Sorts and Kinds.

26. ANY one intire Being that cannot be divided into more of the ſame Kind, we call an *Individual*, whether it be a *Body*, or a *Spirit*, and in order the better to think and ſpeak of it, we give it a proper Name; as, to this *Man* the Name of *John*, to that, *Peter*; to this *Horſe*, the Name *Bucephalus*, to that *Dog*, the Name *Argus*, &c. If there be no Occaſion for a proper Name, we ſay *this Tree*, *that Stone*, that *Piece of Gold*, &c. And obſerving that there are a great Number of *Individuals* that agree in certain eſſential Properties that diſcriminate them from all other Things, we call all the Beings of that Sort, a *Species*, and agree upon a common Name that ſhall indifferently ſtand for every Individual of that Sort. This is what is meant by *Abſtraction*. Thus obſerving all the Individuals of *Men* to agree in a certain Figure, Shape and Structure, and in certain Powers of Reaſon,

Reaſon, Speech and Activity, we call the whole Species by the general Name, *Man*, in which we do, in effect, ſubſtitute ſome individual Idea to repreſent the whole Species, and annex to it a general Name common to all the Individuals. And comparing this Set of Beings, which we call *Mankind*, with another Set which we call *Beaſts*, we find there are ſome Properties in which they all agree, as Life, Senſe, and ſpontaneous Motion, *&c.* to theſe we give a more general Name or *Genus*, that ſhall ſtand for them all, as the Word *Animal*.

Aſcending higher, we obſerve that each Tribe of *Animals*, in their Manner of Life, bears ſome Analogy to another Set of Beings called *Plants*, in vegetable Life, and ſo conſtitute a yet more general Name to ſtand for them all, as the Word *Animate*. Further ſtill, finding all theſe agree with a vaſtly greater Number of other Things, *Elements*, *Stones*, *Metals*, &c. in the three Dimenſions, Length, Breadth and Thickneſs, we ſubſtitute the yet more general Name *Body* to comprehend them all. And laſtly, *Spirits* are yet another Set of Beings, intirely and *toto Cœlo* different from *Bodies* of any Sort, whoſe Eſſence conſiſts in conſcious Perception and Activity, and have nothing common with them but bare Exiſtence; ſo that we comprehend them all, both *Bodies* and *Spirits*, both Things perceiving, and Things perceived, Things active, and Things paſſive, under the moſt general Name *Being*, or *Thing*; *i. e.* what *is*, or *exiſts*. This is the higheſt *Genus* of all, which, with the ſubordinate *Genera* or Kinds, have been conſidered as another Kind of *Whole*, called *Totum Genericum* (to diſtinguiſh it from the other *Whole*, explained above *,

* Sect. 19.

which

which is properly ſo called, but for Diſtinction-ſake is alſo termed *Totum Integrale*). The Parts of the former are called its *Species*; and the Parts of the latter its Members. The *Diviſion* of the *Genus* into its Species may more fitly be called *Diſtribution*, and that of the *Integrum* into its *Members*, *Partition*. Thus in the Inſtance before us, we diſtribute *Beings* into Bodies and Spirits; *Bodies* into Inanimate and Animate; *Animate* into Plants and Animals; and *Animals* into Men and Beaſts. And laſtly, theſe loweſt *Species* can be diſtributed only into the ſeveral *Individuals*: But the *Individuals*, tho' they cannot be diſtributed into *Sorts*, may be diſtinguiſhed by their Cauſes, Effects, Subjects *or* Adjuncts, &c.; as, by their Families, Places, or Countries; by their *Colors*, *Sects* or *Occupations*, and other accidental Circumſtances.

Particularly of Bodies and Spirits.

27. It is of great Importance, in order to think clearly and juſtly, to take Care that we have as exact a Notion as poſſible of all thoſe Properties in every Kind of Being, that do eſſentially diſtinguiſh one from another, that we may make our *Definitions* and *Diviſions* juſt, and avoid as far as poſſible, that Perplexity of Thought and Expreſſion which ariſes from confounding one Thing with another. But this is more eſpecially neceſſary in that firſt great Diviſion of *Beings* into *Bodies* and *Spirits*; becauſe we take our firſt Riſe to Knowlege from ſenſible Things or Bodies, and by that Means are ſo prepoſſeſſed with a Notion of their Reality and Importance, that it is with much Difficulty that we riſe to the Notion of Spirits and what relates to them; and, when we do, 'tis as difficult to have

have any ſtrong Apprehenſion of their Reality and Importance, or to conceive of them but under corporeal Images. We ſhould therefore labor much in the Buſineſs of Reflexion, and Abſtraction from ſenſible to intellectual Things; we ſhould diſengage ourſelves from Senſe and Imagination as much as poſſible; and conſider, that tho' our Notion of Spirits is intirely of a different Nature and Original, from that of Bodies, it is neither leſs real and ſubſtantial, nor indeed leſs clear and certain. *Theſe* we have from Senſe and Imagination, and *Thoſe* from Conſciouſneſs and Reaſoning. But as *theſe* are Faculties of as much Reality and Certainty, as *thoſe* (if not more) we are not leſs certain of the Exiſtence of Spirits than of Bodies, nor have we a leſs clear Notion of the one than the other. I am as intuitively certain of my own Exiſtence by Conſciouſneſs, as of the Exiſtence of Bodies by Senſe; and I am as demonſtratively ſure of the Exiſtence of other Spirits, and eſpecially of the eternal Parent Mind, as I am of any Thing imaginable, whatſoever. Nay (as I ſaid) upon due Conſideration, it will appear that the Evidence and Reality here hath much the Advantage. For I know as clearly and perfectly what I mean, when I ſay *I* or *myſelf*, as when I ſay *my Body*. I have as clear a Notion of the Meaning or Conceptions annexed to the Words,—Senſe, Imagination, Conſciouſneſs, Underſtanding, Reaſon, Pleaſure, Averſion, Activity, Self-exertion, &c. as of the Meaning or Ideas annexed to the Words,—Extenſion, Figure, Solidity, Motion, Color, Sound, Heat, Cold, Sweet, Bitter, &c. I as perfectly know the one as the other. Hence I muſt conſider *Spirits*, as being as much real and intelligible *Be-*

ings,

ings, as *Bodies*, tho' of a Kind entirely different; and indeed as much more real, as they are a more perfect Kind of Beings: For Perception and Action are Things of greater Reality and Perfection, than being perceived and acted upon; and they muſt be of as much more Importance, as one's *Self* and the Enjoyment of one's Self is of more Importance to us, than any outward ſenſible Objects.

Of Signs, Metaphor and Analogy.

28. INDEED there is a Difficulty in being duly diſengaged from Things *ſenſible*, in order the better to conceive of Things *intellectual*, *ſpiritual* and *divine*, and we are obliged to make uſe of *thoſe* as a Means and Step to *theſe*, uſing ſenſible *Signs*, *Metaphors* and *Analogies*, to repreſent and ſhadow forth thoſe more noble, abſtract Objects of Intellect, Reaſon and Faith: For (to uſe the Words of the great Author of the *Minute Philoſopher*), * "As the Mind is better acquainted "with ſome Sort of Objects which are earlier ſug- "geſted to it, ſtrike it more ſenſibly, or are more "eaſily comprehended than others, it is naturally "led to ſubſtitute theſe Objects for ſuch as are more "ſubtil, fleeting or difficult to conceive. Nothing, "I ſay, is more natural than to make the Things "we know, a Step to thoſe we do not know; and "to repreſent and explain Things leſs familiar, by "others that are more ſo. Now it is certain "we imagine before we reflect, and we perceive "by Senſe before we imagine, and of all our "Senſes, the Sight is the moſt clear, diſtinct, "various, agreeable and comprehenſive. Hence "it is natural to aſſiſt the Intellect by Imagina- "tion, the Imagination by Senſe, and the other

* Dial. vii. 16.

"Senſes

" Senſes by Sight. Hence Figures, Metaphors " and Types. We illuſtrate ſpiritual Things by " corporeal; we ſubſtitute Sounds for Thoughts, " and written Letters for Sounds; Emblems, " Symbols and Hieroglyphics, for Things too " obſcure to ſtrike, and too various or too fleet- " ing to be retained: We ſubſtitute Things ima- " ginable for Things intelligible; ſenſible Things " for imaginable; ſmaller Things for thoſe too " great to comprehend eaſily, and greater Things " for ſuch as are too ſmall to be diſcerned di- " ſtinctly; preſent Things for abſent; perma- " nent for periſhing; and viſible for inviſible. " Hence the Uſe of Diagrams: Hence Right " Lines are ſubſtituted for Time, Velocity and " other Things of very different Natures. Hence " we ſpeak of Spirits in a figurative Stile, ex- " preſſing the Operations of the Mind by Allu- " ſions and Terms borrowed from ſenſible Things, " ſuch as, *apprehend*, *conceive*, *reflect*, *diſcourſe*, " and the like. And hence thoſe Allegories " which illuſtrate Things intellectual by Viſions " exhibited to the Fancy."—Hence alſo it is that we conceive and ſpeak of God Almighty by *Analogy* from the greateſt * Perfections in ourſelves, ſuch as *Knowlege*, *Wiſdom*, *Power*, *Juſtice*, *Goodneſs*, &c. which we ſubſtitute to repreſent his infinite Perfections, removing all Limitation and Imperfection. And hence it is that in the Revelation which God hath made of himſelf, and his Diſpenſations towards Mankind, he cloaths himſelf with human Parts and Paſſions, in order to render himſelf in ſome Meaſure intelligi-

* On this Subject read Biſhop *Brown*'s *Procedure, &c. of the Human Underſtanding*.

ble

ble to us, and moreover, teaches us, what (to all practical Purpoſes, which are chiefly aimed at) it concerns us to know of him and his Dealings with us, by Things and Relations familiar among ourſelves, ſuch as, the Sun, Light and Life, *Father*, *Son*, and *Spirit*, *Mediator*, *Redeemer*, *Prieſt*, *Propitiation*, *King*, *Kingdom*, &c. All theſe gracious Accommodations to our low Capacities, we muſt always ſo underſtand and explain as to imply nothing contradictious or unworthy of his infinite Excellency, implied in either his natural or moral Perfections.—Thus much of the Mind's *ſimple Apprehenſion* of its Objects, and their Relations, ariſing from our comparing them one with another, and the Manner of our conceiving and expreſſing them.

CHAP.

CHAP. III.

Of the Mind, *judging*, *affirming*, *denying*, *assenting*, &c.

1. I PROCEED now, in the *second* Place, to the Consideration of that Act of the Mind which is called Judgment, *i. e.* which affirms or denies one Thing of another, and judges of True and False. Accordingly I observe further; That no sooner hath the Mind compared its Ideas or Conceptions one with another, but perceiving, or apprehending that it perceives, their Connections and Repugnances, or the Agreement or Disagreement between them, it passes some Judgment, affirming or denying the one of the other, according as it apprehends the one is, or is not, included or implied in the other, or connected with it. Thus observing that the Ideas we call *Roundness* or *Brightness* agree with, or are included in, the Idea to which we give the Name *Sun*, we affirm the *Sun* is *Round* or *Bright*. And finding the Idea we call a *Square* is not comprehended in that of the *Sun*, we deny that *the Sun is Square*. So with Regard to intellectual Notions; we affirm *Virtue is preferable to Gold*, and deny that *Riches are of so much Worth as Learning*. Here *Excellency* beyond that of Gold is included in the Notion of *Virtue*; and an *Excellency* equal to that of *Learning* is not included in that of *Riches*. These *Judgments* of the Mind expressed in Words, we call *Propositions*; and the Idea or Conception of which

Of Judgments and Propositions.

which we affirm or deny any Thing, is called the *Subject* of the Propoſition; that which is affirmed or denied of it, is called the *Attribute* or *Predicate*; what joins them is the Verb; and what ſeparates them is the negative Particle:—As, *the Sun* is *the Center*, or, is not *the Center of the World.*

Of Propoſitions univerſal, particular and ſingular.

2. In all Propoſitions, the Subject is either a *General* or an *Individual* Idea or Conception. If the Subject be a *general* Term, then it is either an *univerſal* or *particular* Propoſition. It is an *univerſal Propoſition* when the Attribute or Predicate is underſtood to be affirmed or denied of all the Individuals contained under the Subject; as, Man is a rational Creature, Man is not immortal; and is generally expreſſed by ſome Term of Univerſality, *all* or *none*. *All* is an *univerſal Affirmative*, as, all Men are mortal; and it is denied by denying the Term of Univerſality; as, not all Men are mortal; or by a particular Negative, as, ſome Men are not mortal.—*None* is an *univerſal Negative*, as, no Vice is to be indulged; which is denied by a particular Affirmative, as, ſome Vice is to be indulged.

On the other Hand, a Propoſition is *particular*, when the Predicate is underſtood to be affirmed or denied of only ſome of the Individuals contained under the Subject; as, ſome Men are wiſe, ſome Men are not rich. *A particular Affirmative* is denied by an univerſal Negative; as, no Men are wiſe; and a *particular Negative* is denied by an univerſal Affirmative; as, all Men are rich. But if the Subject be an Individual, the Propoſition is called *ſingular*, as John is wiſe, or is not rich; which are denied, the One, by

ſaying,

ſaying, he is not wiſe; the other by affirming he is rich.

Of Propoſitions ſimple and compound.

3. ANOTHER Diviſion of Propoſitions is, into ſuch as are *ſimple*, and ſuch as are *compound*. A Propoſition is called *ſimple* when it expreſſes but one Judgment of the Mind, and cannot be properly reſolved into more Propoſitions; or if the full Senſe of it may be expreſſed in one Propoſition, in which there is but one Attribute predicated on but one Subject: As, —*God is Good*. And Propoſitions of this Kind are either *abſolute*, when the Predicate is expreſſive of ſomething eſſential to the Subject, or directly predicated of it, and when no Condition is either expreſſed or underſtood, as,—The Sun is bright: Or they are *conditional*, when there is ſome Condition annexed to the Subject, upon the Suppoſition of which, the Predicate is affirmed or denied of it; as,—If God be good, he cannot delight in the Miſery of his Creatures. Theſe conditional Propoſitions have, by ſome, been reckoned among the Compounds; but ought not, by the Definition above given, tho' they have that Appearance, they being reducible to one Propoſition; as in this Example, it is only as much as to ſay,—God being good cannot delight in *Miſery*.

On the contrary, a *compound Propoſition* is expreſſive of ſeveral Judgments of the Mind, and may be reſolved into two or more Propoſitions, there being two or more Subjects, or two or more Predicates, connected by Conjunctions: As, —The Sun is bright and round; Both Wiſdom and Riches are deſirable. But farther, theſe *compound Propoſitions* are either *Copulatives* or *Diſjunctives*, according as the Parts are connected by

copu-

copulative or *disjunctive* Conjunctions: As,—Both Peter and Paul were Apoſtles and Martyrs: The World exiſts either of itſelf, or from a moſt wiſe and powerful Cauſe.

Of Propoſitions True and False.

4. But the moſt important Diſtinction of Propoſitions is, into ſuch as are *True* or *False*.—If we join or ſeparate, *i. e.* affirm or deny Things as being what they really are, the Propoſition is *True*: As,—Gold is heavier than Silver, or Silver is not ſo ductile as Gold. But if we affirm or deny Things otherwiſe than they really are, the Propoſition is *Falſe*; as,—Money is better than Virtue, or Learning is not ſo good as Riches. And here it may be remarked, that the proper original Notion of *Truth* * is, that it conſiſts in the *Agreement of any Thing with its Standard*: GOD's infinite Intellect, comprehending all that *is*, is the original Standard. He himſelf is ſaid to be infinite Truth, or the Truth itſelf, as being infinitely intelligible and perfectly known to his own infinite Intellect, and conformable to it in all that he is and does. All Things that exiſt, are what they are originally in his eternal archetypal Idea, or as they are known to him, whether they be Things neceſſary or contingent. The Truth of Things created conſiſts in their Conformity to their Archetype, as they actually exiſt in Nature and Fact, partaking of ſo much Truth and Reality as the great Author of them thought fit to aſſign them. This is, what is called, *Metaphyſical Truth*, as above explained. Now, this *Exiſtence of Things* as they really are,

* Chap II. ſect. 15.

whether in the eternal Mind, if they are *Things neceſſary*, or in Nature and Fact, if they are *Things contingent*, muſt be the Standard to our Minds; and our *Knowlege* or *Judgment* of them is then *Truth*, when we conceive and affirm of them as being what they really are. This is called *Logical* or *Mental Truth*. And, laſtly, our Thoughts and Judgments of Things muſt be the Standard to our Words and Expreſſions concerning them; which are then *Truth*, when they agree with the real Senſe and Apprehenſion of our Minds. This is called *Verbal Truth*; and when we deſign nothing but to ſpeak as we think, it is called *Moral Truth*. Since therefore Truth is inflexible, and Things are what they are, whatever we think of them, and no Imagination or Opinion of ours can, in the leaſt, alter them; it concerns us above all Things to think and ſpeak of them, as well as to affect and act with regard to them, exactly as being what they really are.

Of Propoſitions neceſſary and contingent.

5. As all Things are in their own Nature either *neceſſary* or *contingent*, as was ſhewn above *, ſo are the Propoſitions expreſſive of them. Here, therefore, we muſt explain this Diſtinction of Propoſitions. Accordingly, thoſe *Propoſitions* we call *neceſſary*, that aſſert Things or Relations which are in their own Nature neceſſary, immutable and eternal, and which, (as was above explained) being founded in the infinite Perfection of the divine Nature, do not depend on the divine Will, and therefore cannot be altered by the Power of God himſelf,

* Chap. II. ſect. 11.

becauſe

becauſe it would involve ſome Abſurdity or Contradiction. Such are the following Propoſitions. —Some *Being* muſt have always exiſted;—no Being can begin to be without a Cauſe;—Triangles of the ſame Baſe and Height are equal;—Benefits deſerve Gratitude, &c. Thoſe neceſſary Propoſitions, whoſe Evidence is thus intuitive, are called *Axioms* or *Maxims*. Theſe Truths, with all their neceſſary Conſequences, are, as it were, ſo many Rays of that divine intellectual Light * above aſſerted, which inceſſantly flow from the great Fountain of Light, and ſhine alike into all created Minds. Of this Kind is a Multitude of *metaphyſical*, *mathematical* and *moral* Truths, which, it is evident, muſt be of a divine Original, ſince, like the Deity, they are every where preſent to all Minds, immutable, eternal, and, cannot derive from any created Light, or the actual Exiſtence of the Creatures, which is evidently precarious and contingent, tho' they (the Creatures) are ſubſervient to lead us up to thoſe Truths that are neceſſary and eternal. On the other Hand, thoſe *Propoſitions* are *contingent*, which aſſert Things and Relations that are contingent, as depending on the Wills and Power of free Agents, and conſequently that might not have been had they ſo pleaſed, and their Non-exiſtence implies no Abſurdity; as,—The *Sun* ſhines;---*John* runs. Of this Kind are all *phyſical* Truths which relate to created Natures, and which depend on the free arbitrary Will of the Deity, and Matters of meer Inſtitution; and alſo

* Chap. I. ſect. 13. and Chap. II. ſect. 3.

all *political* and *historical* Truths, which depend on the free Exertion of human Wills.

Of Propositions self-evident and demonstrable.

6. Now the Truth or Falshood of some Propositions is *self-evident*. Such we are said to know by *Intuition*; either by *Sense*, as when I actually perceive Light, Colors, &c. or by *Consciousness* and pure Intellect; as, when I say,---I know that *I am*,---that nothing can produce itself,---and that the Whole is equal to all its Parts, &c. The Reason of this intuitive Evidence is, that the Attribute appears at first Sight to be included in the Subject, or connected with it. But if the Connection between the Subject and Attribute doth not appear at first Sight, the Terms being duly explained, we must make use of a *third* Idea or Notion called a *Reason* or *Argument*, which may serve as a common Measure or Standard whereby to judge of the Connection between them. If this third evidently appears to agree with each of the Terms of the Proposition, it demonstrates their Agreement between themselves, and if with but one of them, it demonstrates their Disagreement: As,---since I know I began to be,---and nothing can begin to be without a Cause, this demonstratively proves that I must have had a Cause of my Existence. And as *Knowlege* implies a clear Perception of the Agreement or Disagreement between the Subject and Predicate, we are said in both these Cases to have *Knowlege*, *Certainty* and *Evidence*: In the former, to have intuitive Certainty, or Knowlege by Intuition; and in the latter to have demonstrative Certainty, or Knowlege by Demonstration; and the Certainty of *Demonstration*

tion is always ultimately reſolved into the Certainty of *Intuition.* In all Caſes, the Criterion or Teſt of Evidence and Certainty, is, when we have it not in our Power to with-hold our Aſſent or Acquieſcence. This is called *Science*, which Term is however, by ſome, reſtrained to thoſe Truths which are neceſſary and immutable.

Of Propoſitions doubtful and probable.

7. On the other Hand, we find that it is many Times in our Power, and even that in ſome Caſes we are obliged, to with-hold our Aſſent for want of perfect Evidence, or a high Probability, when there are ſome good Reaſons to *doubt.* Now if the Reaſons againſt the Truth of any Propoſition rather preponderate, when duly compared with the Reaſons for it, it is called *doubtful.* On the contrary, if the Reaſons for it manifeſtly appear to prevail over thoſe againſt it, it is ſaid to be *probable.* Thus we ſay,---it is *doubtful*, whether the Comets are inhabited, becauſe they ſeem to be in an irregular chaotic State. But it is *probable* that the Planets are inhabited, becauſe they appear to be vaſt Globes in a ſettled regular Condition, analogous to our Earth, and if they are not inhabited, no other good End can be anſwered by them. Yet it is only *probable*, becauſe we do not know enough of them to be perfectly ſure that no other good End can be anſwered by them, and it is poſſible to be otherwiſe. Of theſe Doubts and Probabilities there are endleſsly various Degrees, according to the various Numbers and Weight of the Reaſons for or againſt them; and they alſo variouſly appear more or leſs probable or doubtful to different Perſons, according as the

Perſons have more or leſs Capacity or Opportunity to examine them, and according as they give their Attention more or leſs to the Conſideration of them. When any Propoſition is ſupported with all the Reaſons it is, in the Nature of it, capable of, and there remains no ſufficient Reaſon to doubt of the Truth of it, we are then ſaid to have a *moral Certainty*, and our Aſſent to it is called a *Perſuaſion*, which implies a ſettled Acquieſcence of the Mind in the Truth of it.

Of Opinion and Faith, and Rules of Aſſent.

8. If the Reaſons for the Probability or moral Certainty of any Propoſition are taken from the Nature of the Things conſidered in themſelves, our Aſſent to it is called *Opinion*: as when I ſay,—I am of Opinion that the Planets are inhabited, from the Reaſons that are taken from the Nature of them, ſo far as we can come to the Knowlege of it; which Term alſo is, by ſome, uſed to ſignify our Aſſent to all contingent Propoſitions, howſoever certain. But if the Reaſons of our Aſſent are taken only, or chiefly, from the Teſtimony of others (as ſuppoſe we were told by credible Perſons that came from the Planets, that they are inhabited) it is called *Faith*, which will be ſtronger or weaker according to the Credibility of the Thing in itſelf, and the Number and Credibility of the Perſons atteſting it. If thoſe that atteſt it be Men, one or more, it is called *Human Faith*; ſuch as that whereby I believe there is ſuch a Place as *Conſtantinople*, and that there were ſuch Men as *Alexander* and *Julius Cæſar*. And when any Fact of our Times is aſſerted by the concurrent Teſtimony of all Men, or when any ancient Fact is atteſted

atteſted by the univerſal Suffrage of all Antiquity, uninterruptedly handed down to us from Age to Age, we have the higheſt *moral Certainty*, which ſcarce leaves Room for poſſible Doubt. But if any Propoſition be atteſted by God himſelf, our Aſſent, or Acquieſcence in the Truth of it, is called *divine Faith*, ſuch as that whereby I believe there will be a *Reſurrection*, and a *future Judgment*, &c. This Faith muſt intirely exclude all Doubt, if we are morally ſure that the Propoſition comes from God, and that we rightly underſtand it, becauſe we are demonſtratively certain, that he can neither deceive nor be deceived. Hence *Faith* is at the Bottom, grounded upon *Reaſon*: And in all Caſes, if the Subject be not capable of clear Evidence, we muſt be content with ſuch Proof as the Nature of it will admit of; but we muſt always have a due Regard to the Importance of it, and be determined by the greateſt Probability. If that cannot be had, and we are yet obliged to act, we muſt be determined by the greateſt Safety and Advantage.

CHAP. IV.

Of the Mind *reasoning and methodizing its Thoughts.*

1. NOW, *Thirdly*, that Act of the Mind which seeks Reasons or Arguments to prove the Truth or Falshood of any Proposition, and makes use of them for that Purpose is called *Reason*. In order to the right Exercise of this Faculty it is necessary,

Of Reason in general.

First,—That we carefully consider the Words of the *Proposition* to be proved or inquired into (now called the *Question*) with all the Words and Terms we make use of in our Argumentations upon it; and mark well what Ideas or Conceptions we annex to them, always using the same Word in the same Sense, that we may industriously avoid Ambiguity.

Secondly, it is necessary,—That we consider exactly the Ideas or Notions themselves signified by our Words, as much as possible divested of them, and that we recount and consider the Parts and Properties whereof they consist, that we may see how far our intuitive Knowlege goes, *i. e.* what Attributes do, at first Sight, appear to be included in the Subject, or related to it, and what kind of Relation they bear. By this Means, carefully sifting and canvassing the Matter, and separating what is clear from what is doubtful, we shall first be sure where the Doubt lies, and wherein the Merits of the Cause do really consist.

2. THESE

2. THESE Things being duly obſerved, the right Exerciſe of Reaſon properly conſiſts,

Of the right Exerciſe of Reaſon.

Firſt,---In taking a careful Survey of all the Relations which the Subject or Predicate of the Queſtion, or diſputed Propoſition, bear to any other Ideas or Notions, and thereby ſearching out and diſcovering ſome third Idea or Conception related to one or other, or both of them, which is called the Reaſon or Argument, and, as I ſaid, may be conſidered as a common Meaſure by which to judge of the Relation between them. The Foundation of this is that grand Maxim * above mentioned, That *thoſe Things which agree or differ in a Third, muſt agree or differ between themſelves.* A Quickneſs in perceiving this Agreement or Diſagreement, is called *Sagacity.* To this Purpoſe, it is neceſſary that we endeavour to conſider the Whole of Things, and as far as we can, make ourſelves Maſters of our Subject; and in many Caſes it may be of good Uſe to have Recourſe to the ſeveral Topics above explained in the ſecond Chapter, Cauſes, Effects, *&c.* And as all our Reaſoning takes its Riſe from ſelf-evident Propoſitions, we muſt take Care that the Connection between them and thoſe we would prove, be made as clear and evident as poſſible, before we proceed to a Concluſion.

Secondly, When we have found an Argument, and duly conſidered its Relation to the Terms of the Queſtion, the Act of Reaſon conſiſts in inferring, from the Agreement or Diſagreement of

* Chap. II. ſect. 22.

the Subject and Attribute of the Question with this intermediate Idea or Conception, their Agreement or Repugnancy between themselves. This is called *Illation*. Thus, suppose the Question were,---Whether *Virtue* be more valuable than *Riches*. I first consider the Nature of Virtue and Riches in all their Properties and Relations; I compare them with each other, and particularly with regard to our *Happiness*, which alone can render any Thing more or less valuable to us; and then, from that general self-evident Proposition, That,---What most contributes to our *Happiness* is most valuable, I infer, That,---since Virtue conduces vastly more to our Happiness than Riches, it must upon that Account, be vastly more valuable.

Of the Nature of Syllogism.

3. The Method of Reasoning in the Schools is called *Syllogism*, which consists in comparing the intermediate Idea or Argument,---*First*, with the *Predicate* of the Question, which is called the *Major Term*, as being generally the most extensive; *Secondly*, with the Subject of it, which is called the *Minor Term*; and *Thirdly*, In making the Conclusion according as it is found to agree or disagree with both, or either of them. If it is found to agree with both, it is affirmative; if with but one, it is negative. Here also, let it be noted, that, in *Syllogisms*, the first Proposition is called the *Major*; the second the *Minor*; and both are called the *Premises*.

Now, to understand the Whole the better, suppose the Question were,---Whether *Justice* ought always to be practised? The Argument shall be the *Advantageousness* of it. Then the *Major* Proposition will

will be,---What is advantageous in the Whole is always to be practiſed: The *Minor*,---That *Juſtice* is ever advantageous in the whole: Then the *Concluſion* will be,---That *Juſtice* is always to be practiſed. Or this,---what is miſchievous to *Society* ought not to be practiſed; *Lying* is miſchievous to *Society*; therefore *Lying* ought not to be practiſed. The Ground of this Method of Reaſoning is this Maxim: That---Whatever can truly be univerſally affirmed or denied of any Subject, may truly be affirmed or denied of all or any of the Particulars or Individuals comprehended under that Subject.---Now, if either of the Premiſes be yet doubtful, and is denied, it muſt be proved after the ſame Manner as before, till we arrive at two Premiſes, neither of which can reaſonably admit of any Doubt.

Of the three Figures of Categoric Syllogiſms.

4. SYLLOGISMS of this Kind are called the *Categoric* Forms, as being expreſſed abſolutely, and always conſiſt of only ſimple Propoſitions: In which the moſt common and uſeful are thoſe, wherein the intermediate Idea or Argument precedes, as being the Subject in the Major Propoſition, which is always univerſal; and follows, being the Predicate in the Minor, which is always affirmative. This is called the *firſt Figure:* As,---An infinitely wiſe and good *Being* cannot delight in the Miſery of his Creatures: *God* is an infinitely wiſe and good *Being*; therefore, *God* cannot delight in the Miſery of his Creatures.---But in ſome Caſes it may be moſt convenient to make the middle Term the Predicate of both the Premiſes, one of which is always negative, and the Major univerſal; this

is called the *second Figure*; as—All *Virtue* is amiable; *Avarice* is not amiable; therefore, *Avarice* is not a Virtue. And lastly, sometimes it may be most convenient to make the middle Term the Subject of both the Premises; which is called the third Figure; in which the *Minor* must be affirmative, and the *Conclusion* is always particular; as,---*Solomon* did not always act wisely: But *Solomon* was a wise Man; therefore, some wise Man doth not always act wisely, or, which is the same, All wise Men do not always act wisely. Much is here said by Logicians of the *Modes* of Syllogisms under each of these Figures, which is rather Matter of Curiosity than Use: But if any one desires to gratify his Curiosity, he may see a most complete and accurate Account of them in the *Port-Royal Art of Thinking*.

Of the Hypothetic Syllogism.

5. But the same Arguments may be dispos'd more familiarly in what is called the *Hypothetic Form*, the *Major* of which is a conditional Proposition, as in the former Example:---*If Virtue* is, in the whole, more conducive to our Happiness than Riches, it is more valuable:---But it is in the whole more conducive to our Happiness:--- Therefore it is more valuable. *So* in a later Instance:—*If Lying* be mischievous to Society, it ought not to be practised:—But it is mischievous, *&c.* therefore ought not to be practised.—Here the major Proposition consists of two Parts, which are called the Antecedent and the Consequent, and the Argument proceeds from the affirming or Position of the Antecedent to the Position of the Consequent. But there is another Form of it which proceeds from taking away of the Conse-

quent to taking away of the Antecedent; as,—If I had ſaid ſuch a Thing, I ſhould have thought of it;—But I never thought of it,—therefore I never ſaid it.

Of the Disjunctive Syllogiſm.

6. THERE is likewiſe another Form of Syllogiſm, which is called the *Disjunctive Form*, in which the Parts muſt be Oppoſites, ſo that the Poſition of the firſt muſt infer the taking away of the other, or of all the reſt, if there be more than two: Or the taking away of the latter, or all the reſt, if more than two, muſt infer the Poſition of the former; as,—Every Man ſerves either *God or Mammon*:—*Peter* ſerves *God*, therefore he cannot ſerve *Mammon*: or,—*Judas* ſerves *Mammon*, therefore cannot be a Servant of *God*. And, to give an Inſtance where there are more than two,—Every Action is either good, bad or indifferent;—But to relieve a poor Man is a good Action;—Therefore it is neither bad nor indifferent: Or, it is neither *bad nor indifferent*; therefore *it is a good Action*.

Of irregular Syllogiſms.

7. THESE are the chief Forms of Reaſoning to which all others, that are of any Conſequence, may be reduced. It may not however be amiſs to ſay ſomething of what are called *irregular Syllogiſms*. Of thoſe ſome are *redundant*, as conſiſting of more than three Propoſitions, of which Number only regular Syllogiſms conſiſt. In this Caſe, a Reaſon is added to ſupport either the *Major* or *Minor*, or both, before we proceed to the Concluſion. Others are *deficient*, as when the *Major* is left out or ſuppreſſed in the Mind, being underſtood, tho' not expreſſed; as,—*Virtue* con-

conduces more to our Happineſs than Riches, therefore it is more excellent; ſuch are called *Enthymems*. But the moſt noted of theſe irregular Syllogiſms are the *Dilemma* and the *Sorites*. In a *Dilemma*, the major Propoſition is a Conditional, whoſe Conſequent contains all the ſeveral Suppoſitions upon which the Antecedent can take Place, which being removed in the *Minor*, it is apparent the Antecedent muſt alſo be taken away; as,—*If God* did not create the World, it muſt either have been ſelf-exiſtent, or have derived from meer Chance;—But it could neither be ſelf-exiſtent nor derive from Chance;—Therefore it muſt have been created by *God*. *Sorites* is a Method of arguing in a Series of Propoſitions, ſo connected together, that the Predicate of the firſt becomes the Subject of the ſecond, and ſo on, till we come to a Concluſion, in which the Predicate of the laſt Propoſition appears from thoſe intermediate Propoſitions to be connected with the Subject of the firſt. For an Example of the *Sorites*, we may ſet down the following Way of Reaſoning, to prove the natural Immortality of the Soul.

(I.) The Soul is a conſcious, intelligent, active, ſelf-exerting Being.

(II.) A conſcious, intelligent, active, ſelf-exerting Being, as ſuch, is of a Nature and Kind entirely oppoſite and different from that of Bodies, and therefore can have nothing common with them but bare Exiſtence.

(III.) A Being that, as ſuch, is intirely of a different Nature from Bodies, and hath nothing beſides Exiſtence common with them, can have no corporeal Properties and Affections, ſuch as

ſolid

ſolid Extenſion, Continuity of Parts, and Diviſibility or Diſcerpibility.

(IV.) A Being that, having no corporeal Properties, and ſo does not conſiſt of ſolid extended Parts, diviſible or diſcerpible, cannot be naturally liable to a Diſſolution.

(V.) What is not, in the Nature of it, liable to a Diſſolution, muſt be naturally immortal. *Ergo*,

(VI.) The Soul is naturally immortal.—

And here theſe intermediate Propoſitions may be reduced to ſo many categoric Syllogiſms, beginning with the laſt, and ending with the firſt.

Of Sophiſms.

8. THOUGH the Rules given above, if duly attended to, would effectually prevent all ſophiſtical Reaſoning; yet it may not be amiſs to add a few Words concerning what are called *Sophiſms* or falſe Reaſonings; among which, the chief are;

(I.) That which is called *Ignoratio Elenchi*, which is, when the Diſpute proceeds upon a Miſtake, occaſioned by not attending to the true Meaning or State of the Queſtion.

(II.) *Petitio principii*, which is, when in pretending to argue, the Thing is taken for granted which was to be proved. This we call Begging the Queſtion.

(III.) *Fallacio quatuor terminorum*, which is, when the intermediate Term bears a different Senſe in the *Minor*, from the Senſe in which it was uſed in the *Major*.

(IV.) *Non Cauſa pro Cauſa*, which is, when that is, by Miſtake, taken for a Cauſe, which was not the Cauſe; as, when a Perſon receives his Health conſequent to the uſing ſuch a Medicine, and aſcribes it to that, when perhaps it might really be

be owing to a Medicine which he had used before.

The Vth. and last I shall mention, is that which arises from what is called the *Association of Ideas*; where, because such Ideas are connected meerly by Custom, we are apt to conceit they are connected in Nature;—as Terrors with Darkness. Hence it is of great Importance in Education, to take Care that no Ideas become associated by Habit or Custom but those that are connected in Nature; and on the other Hand, that those Ideas that are really connected in Nature be associated by Habit or Custom, that a Sense of their Connection may operate with the greater Force in the Conduct of Life. Thus much for *Syllogism.*

Of Method.

9. The last Thing in Logic, is that Course of Reasoning called *Method*, which is only a regular Proceeding in connecting a large Series of Reasonings or Instructions on any Subject, and therefore truly belongs to this Part of Logic which treats of Reasoning. For, in delineating a whole Science, or treating on any large Subject, it is necessary to pursue it thro' a long Chain of Reasoning, or a whole Series of Propositions mutually related: And in doing this it is of great Importance, both for the clearer understanding it, and the better remembering it, that we carefully observe the Order that Nature itself points out to us, beginning with what is plain and simple, and thence proceeding gradually to what is more compounded and obscure; thus ordering and ranging Things through the whole Process, that what goes before may continually reflect Light upon what

what is to follow, and pave the Way to it; and taking the utmoſt Care to preſerve Evidence, or at leaſt the higheſt poſſible Degree of Probability in every Step, till we arrive at the higheſt Truth and Good, or the Concluſion we aim at. In order to this the beſt Thing we can do, is to obſerve diligently the Manner in which the beſt Writers proceed, in treating on any Subject they propoſe to handle, particularly the Mathematicians, and Moraliſts.

Such a Series of Reaſoning as this, we call *Method*; and if it begin with Effects, and riſe to the Diſcovery of Cauſes, or with particular Facts, Parts or Properties, and riſe gradually to the Whole, and to general Principles, and Concluſions, it is called the *Analytical Method*. But if it begin with Cauſes already diſcovered, and deſcend to Effects, or if it begin with general Principles, and deſcend, by the Application of them, to the Illuſtration or Proof of Particulars or Facts, it is called the *Synthetical Method*. The firſt is uſed in ſearching and diſcovering Truth; the ſecond chiefly in teaching it in the moſt compendious Manner, when diſcovered.

Of the diſintereſted Love of Truth.

10. But in order to ſucceed well in the right Uſe of our Reaſon, be the Form or Method what it will, whether in Thinking or Reaſoning by ourſelves, or in a joint Searching after Truth in our Converſation with others (which ſhould be our only View in what is called Diſputation) it is of the greateſt Importance that we obſerve ſome ſuch Rules as theſe;

(I.) That we habitually conſider the Knowlege of *Truth*, as being the higheſt Perfection and Hap-

Happineſs of our Minds, which therefore ſhould be our grand Purſuit, ſeparate from every other Conſideration.

(II.) That we accordingly poſſeſs ourſelves of an ardent and diſintereſted Love of Truth, for its own intrinſic Excellency; and of the utmoſt Averſion to all Falſhood and Deceit, or being any ways miſled or impoſed upon by falſe Colors, and deluſive Appearances.

(III.) That in order to this, we honeſtly endeavour as much as poſſible to diveſt ourſelves of all ſiniſter Views and Prejudices in Favor of any vulgar Opinions, pre-conceived Schemes, or worldly Intereſts, and guard ourſelves againſt every untoward Appetite or Paſſion, that may darken or byaſs our Minds: Thus ſhall we keep them as calm as poſſible, and open to the Impreſſions of naked Truth.

(IV.) In order the better to come at Truth, we muſt endeavour to conſider, with the utmoſt Attention, the Things themſelves, with all their various Relations and Connections, diveſted of the Deluſions and Ambiguities of Words, which are many times apt to miſlead us.

(V.) And laſtly, we muſt enlarge our Views as much as poſſible, ſo as to take the Whole of Things into our Conſideration, without which we cannot make any tolerable Judgment of what relates to Particulars.

Now, to conclude, if we would faithfully obſerve theſe and the like Rules for the Conduct of our Underſtandings;—If we would at the ſame Time be concerned, above all Things, to do our Duty;—If we would earneſtly ſtrive to know the *Truth*, with this honeſt View, to be governed by

by it in *Heart* and *Life*, with all Humility, and *without Partiality and Hypocriſy:*—Then ſurely we ſhould run no Hazard of being miſled into any great or dangerous Miſtakes; but ſhould attain to know the *Truth*,—*and the Truth would make us free*,——free both from ERROR and VICE, wherein conſiſts the moſt abject *Slavery*.

Thus far of the ſeveral Objects and Operations of the Underſtanding, which are the Subject of *Logics*.

CHAP.

CHAP. V.

Of the Mind *affecting*, *willing* and *acting*.

1. HAVING thus given ſome Account of the Subject of *Logics*, which relate to the Conduct of the Intellect, in its various Exertions, I now go on to give a ſhort Sketch of the Subject of *Ethics*, which relate to the Conduct of our Affections and Behaviour; of which no more is here intended, than what is juſt neceſſary, in order to the Buſineſs of the next Chapter. Here, therefore, according to what was obſerved above * we are to treat;

Of the Paſſions in general.

Firſt, Of our *affecting* or *diſaffecting* Things, according as they appear good or bad.

Secondly, Of our *chuſing* and *refuſing*, willing, or nilling them, according as we affect or diſaffect them. And,

Thirdly, Of our freely *acting*, or *forbearing* to act, according to the Judgment and Choice we have made.

Firſt then, we are to conſider the *Affections* or *Paſſions* we are conſcious of, and which next occur to be obſerved in the Frame of our rational Nature, the Doctrine or Explication of which is called *Pathology*: For no ſooner doth any Object come under the Mind's Conſideration, but it appears agreeable or diſagreeable, according as it is, by the eſtabliſhed Law of our Nature, attended

* Chap. I. ſect. 12.

with

with Pleaſure or Pain, or, at leaſt, with ſome Degree of Satisfaction or Uneaſineſs, or the Apprehenſion of it.—Now, by the *Paſſions*, we mean in general, ſuch Affections or Diſaffections, Inclinations or Averſions, as we experience in ourſelves, upon feeling or expecting that Pleaſure or Uneaſineſs with which any Object is attended. And ſuch is the Law of Union between our Souls and Bodies, that upon our being affected or diſaffected towards any Object, we are ſenſible of certain Commotions and Perturbations in our Blood and Spirits, correſponding and in Proportion to thoſe p'eaſing or diſpleaſing Apprehenſions.

Of the Paſſions more particularly.

2. Now the leading Paſſion, and which ſeems in ſome Degree to be at the Bottom in all our Paſſions, is what we call *Admiration* or *Wonder*, which, in a high Degree, is called *Aſtoniſhment*, and is that Sentiment which we feel on the Perception of any Thing that is new, great or unuſual, or from which we have ſtrong Apprehenſions of Pleaſure or Uneaſineſs. But to be more particular, when we are delighted with any Thing, as being attended with Pleaſure, we are ſaid to *love* it; and if we actually poſſeſs the Pleaſure, it gives us what is called *Joy*. If the Object of our Affection be a Perſon, our Love may be called *Eſteem*; if the Perſon be in Miſery, it is called *Pity* or *Compaſſion*; and if the Object be abſent or future, it hath the Name of *Deſire* or *Hope*. On the other Hand, when we are diſaffected towards any Object, apprehending it to be attended with Pain or Uneaſineſs, we are ſaid to *hate* it; and the actual Sufferance of that Pain

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or Uneaſineſs is called *Grief*; and *Shame*, if it ariſe from the Conſciouſneſs of our own Miſconduct: But if the Object be a mean and deſpicable Character, the Paſſion is called *Contempt*; and if the Evil be future and impending, it is Terror, or *Fear*. If the Object, from which we feel or apprehend Pleaſure, be procured or occur to us by Means of any Perſon or free Agent, deſigning Good to us, we call our Sentiment on that Occaſion, *Benevolence*, *Complacence* and *Gratitude*, attended with a Deſire to reward our Friend or Benefactor, and with Joy at any Good, or Grief at any Ill, that occurs to Him. This Temper, if it ariſe to a ſettled Habit of mutual Good-will and good Offices, we call *Friendſhip*.

But, on the other Hand, if the Object, from whence we feel or apprehend Pain or Uneaſineſs, be procured or occur to us by Means of any free Agent, deſigning any Evil or Miſchief to us, we call our Sentiment on that Occaſion, *Malevolence*, *Anger*, or *Reſentment*, which is apt to be attended with a Deſire of Revenge; and with Joy at any Evil that befals our Enemy, or Grief at any Good that may occur to him, which is called *Envy*. And if this Temper grows to a ſettled Habit of Ill-will towards the ſuppoſed injurious Perſon, it acquires the Name of *Malice*.

Of the End and Uſe of them.

3. THESE *Paſſions* are natural to us, and as ſuch, muſt be conſidered as Part of the Frame of our Natures, and conſequently as being implanted in us by the Author of our Nature, for very wiſe and good Ends, relating to our Happineſs. For this Reaſon they are ſo far from being evil in themſelves, that they have the Nature of Good,

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as well as all our other Faculties, and ſo, like the reſt, become morally Good or Evil, according to the good or ill Uſe we make of them. Now as God hath ſo framed us, that our Happineſs ſhould depend on a vigorous Activity in the Uſe of the Powers and Faculties he hath given us, his Deſign in planting theſe Paſſions in us, was, that they might be, as it were, Spurs and Incentives, to put us upon ſuch a vigorous Activity, in avoiding thoſe Things that are miſchievous either to ourſelves or others, and purſuing thoſe Things in which our Happineſs or that of others conſiſts. For the Paſſions are, as it were, the Wings of the Soul, by which it is carried on with Vehemence and Impetuoſity in its ſeveral Purſuits; and, as it were, its Springs, by which it is animated and invigorated in all its Exertions.

Thus *Love*, *Deſire* and *Hope*, vigorouſly animate and ſpur us on to the Purſuit of thoſe Things that we love, deſire and hope for, as being connected with our Well-being and Happineſs. *Hatred*, *Abhorrence* and *Fear*, alſo engage us with the utmoſt Vehemence to fly from, and guard againſt, thoſe Things that we abhor and dread, as tending to our Miſery. And as *Benevolence*, *Compaſſion* and *Gratitude*, inſpire us with a Delight in all thoſe good Offices in which both our perſonal and ſocial Happineſs conſiſts; ſo *Malevolence*, *Averſion* and *Anger*, are uſeful to inſpire us with Indignation and Zeal, in oppoſing all thoſe impious and injurious Practices that tend to the Miſchief and Miſery of Society in general, as well as of each particular Perſon.

HENCE

Of the due Government of them.

4. HENCE the *Paſſions* are deſigned to be, and are, in their Nature, capable of being ſubſervient to a Multitude of excellent Purpoſes; and to render them ſo, nothing more is requiſite than to make a right Judgment what Objects we ought to affect or diſaffect, as being really connected with our Happineſs or Miſery, either perſonal or ſocial; and that we duly ballance them one with another, and rightly govern and moderate them in Proportion to the real Value and Importance of their reſpective Objects. For this Purpoſe were we furniſhed with the Powers of *Reaſon* and *Conſcience*, to preſide over our Paſſions, to make a right Judgment of their ſeveral Objects, and thence preſcribe Laws to them, and reſtrain them from all Exorbitancies and Irregularities; that ſo we might know what, and in what Proportion, we ought to *love* or *hate*, to *hope* for or *fear*, to be *pleaſed* or *diſpleaſed* with, and not ſuffer them to exceed the real Value and Importance of Things in the Eſtimate of our true Happineſs.

Since, therefore, the great Author of our Nature aims at our Happineſs, and hath given us our Paſſions to be ſubſervient to it, and furniſhed us with Reaſon, to govern and regulate them in ſuch a Manner as to render them uſeful to that End, it muſt be his Will and Law, and the Law of our Nature, that we ſhould duly exerciſe our Reaſon in the right Government of them, nor ſuffer them to hurry us into Actions which our Reaſon and Conſcience diſallow, as contrary to the eternal Laws of Juſtice and Benevolence. It ſhould therefore be one of the chief Concerns in

Culture

Culture and Education to diſcipline and moderate the Paſſions, and to inure them to a ready Submiſſion to the Dictates of Reaſon and Conſcience.

Of Will, Activity and Liberty.

5. FINALLY, in conſequence of any Object's appearing agreeable or diſagreeable to our Minds, as tending to our Pleaſure or Uneaſineſs, and being accordingly affected or diſaffected, the laſt Things I mentioned, of which we are conſcious in ourſelves, and which I ſhall here briefly take together, are the Powers of *chuſing* the one, and *refuſing* the other, and our *Wills* to act, or not to act, with a Power of *free Activity*, whereby we are able ſpontaneouſly to exert ourſelves for obtaining the one, and avoiding the other. Now, as our true Happineſs conſiſts in being ſecure from all Pain or Uneaſineſs, which are called *natural Evil*, and in being poſſeſſed of ſuch Pleaſures and Satisfactions as are ſuitable to our Nature in the Whole of it, which are called *natural Good*; ſo our higheſt *natural Perfection* conſiſts in being capable of rightly judging and chuſing for ourſelves, and of a free and vigorous Activity, conformable to our beſt Judgment and Choice, for avoiding the one, and attaining the other. And further, as our *Reaſon* was plainly given us, to enable us to make a right Judgment what we ought to chuſe and avoid, to do and forbear, in order to our true Happineſs, in the Whole of our Nature and Duration; and our *Will* conſiſts in freely reſolving and determining ourſelves to the one or the other, as they ſhall appear to our Judgment;—ſo our higheſt *moral Perfection* conſiſts in actually making a right Judgment, what we ought to affect or diſaffect,

to do and forbear; and in *freely* and habitually exerting ourſelves in chuſing and doing the one, and in rejecting and forbearing the other, conformable thereunto.

I ſay *freely*; for Freedom or *Liberty* conſiſts in having a Power to act, or not to act, as we pleaſe, and conſequently to ſuſpend judging or acting, till we have taken Opportunity to make as deliberate and exact a Judgment as ever we can, what is beſt for us in the Whole, to do or forbear. *Neceſſity*, on the other Hand, conſidered as oppoſed to Liberty, implies, that it is out of our Power to ſuſpend acting, or to do otherwiſe than we do, in which Caſe there can be neither Praiſe nor Blame.

Of the right governing our Activity and our higheſt moral Perfection.

6. I SAID our higheſt *moral Perfection* conſiſts in freely doing what we know tends to make us intirely happy in the Whole of our Nature and Duration: But then it muſt be conſidered, that, as GOD is our chief Good, our great Creator, Preſerver and Governor, on whom we intirely depend for our Being, for all our Happineſs, and all our Hopes; and as he wills our Happineſs, as his End in giving and continuing our Beings, and conſequently every Thing as a Means, that is conducive to it;—ſo it muſt be ſuppoſed to be implied in our higheſt moral Perfection, that we be intirely devoted to Him, that we do every Thing conducive to our Happineſs, in Relation to *Him*, *ourſelves*, and *one another*, in a deſigned Conformity to Him as our great Original and Pattern, and in Compliance with his Will, and from a Senſe of Duty to Him as our ſupreme moral

ral Governor. And further, as by Reaſon of our great Ignorance and Weakneſs, we ſtand in much Need of his Inſtruction and Aſſiſtance, in order to judge what is truly conducive to our Happineſs, and to put it in Practice;—it muſt conſequently be alſo conſidered, that our higheſt moral Perfection implies a moſt grateful and ready Submiſſion to his Inſtructions and Injunctions, and Dependence upon his Aids and Aſſiſtances to render all our Endeavours ſucceſsful, in the Purſuit of our true and everlaſting Happineſs. But the more particular Proſecution of theſe Subjects will be the Buſineſs of *Ethics* or *Moral Philoſophy*, eſpecially as it is improved by *Chriſtianity*.

CHAP. VI.

Of the *Progreſs of the Mind, from its firſt Notices, towards its utmoſt Perfection.*

1. MEAN time, I would, in Purſuance of my firſt Deſign, make a few Obſervations, agreeable to the Sketch here laid down, on the gradual Progreſs of the human Mind, from the firſt Notices of *Senſe* and *Intellect*, to its higheſt Perfection and Happineſs.

Of the Mind's Progreſs, from its firſt Notices.

As to its firſt Notices, they are doubtleſs thoſe of *Senſe*, but directly joined with a *Conſciouſneſs* of its Perceptions. Warmth and Hunger, and probably ſome Pains, are, perhaps, all the Senſations it hath before its Birth; and when it comes into the Light of this World, it is directly impreſſed with the Senſe of Light and Colors, as well as Sounds, Taſtes, Odors, with frequent uneaſy and painful Senſations, *&c.* All theſe ſtill more and more awaken its Conſciouſneſs; and every freſh Notice of Senſe and Conſciouſneſs, ſtill goes on to excite its Admiration, and engage its Attention. Being a perfect Stranger to every Thing about it, it has every Thing to learn. To this it diligently applies itſelf, as its Conſciouſneſs more and more awakens, upon the Repetition, every Moment, of freſh Impreſſions of Senſe. Thus, by Degrees, having a great Number of Feelings, Taſtes, Odors, Sounds, and viſible Objects, frequently repeating their ſeveral Impreſſions, and its conſcious Memory ſtill en-

enlarging, it begins, by Means of the intellectual Light, with which it finds its Conſciouſneſs attended, gradually to collect and recollect the ſeveral Relations and Connections it obſerves to obtain among its various Ideas: And at length, when it is in Eaſe, it diſcovers a wonderful Curioſity and Delight in obſerving theſe Connections, as well as being impreſſed with new Ideas.

Of its learning Connections and Languages.

2. It has been made very evident both by Reaſoning and Experiment *, "That the Objects of Sight and Touch are intirely different and diſtinct Things; that there is no neceſſary Connection between them; that Things viſible are only arbitrary Signs of Things tangible; that the one hath the Nature of a Language with Regard to the other, and that the Connection between them is to be learned only by Experience, as that between Words and the Things ſignified by them:" And particularly, that as all viſible Objects or Ideas are only in the Mind; ſo a Man born blind, and made to ſee, which muſt alſo be the Caſe of Infants, can at firſt have no Notion of Diſtance, nor of any Connection between Things viſible and tangible, and conſequently, that both Diſtance and ſuch a Connection muſt be learn'd by long Trial and Experience. It muſt, therefore, be a Matter of great Exerciſe of Thought in an infant Mind to learn this Connection, and particularly, to learn the Notion of the various Diſtances and Situations of Things tangible, by its Obſervations on the

* By Biſhop *Berkley* in his *Theory of Viſion*; and *Philoſophical Tranſactions*, N°. 402.

various Degrees of Strength or Weakneſs, of Vividneſs or Faintneſs of the Light reflected from them, in the Things viſible conſtantly connected with them. At the ſame time that it has theſe Things to learn, which muſt be a laborious Work, as being the ſame Thing with learning a Language, it is alſo learning the Names of Things, and the Connection and Uſe of Words, which is another Language. And, as if all theſe were not Taſk enough, it hath all this While, to be learning how to uſe its Limbs; its Hands in handling, its Tongue, and other Organs of Speech, in making and imitating Sounds, and its whole Body in all its Exertions, and particularly, at length, the Poize of its Center of Gravity, and the Uſe of its Feet in walking.

Of the Capacity of Children, and the Regard due to them.

3. ALL theſe Things require a great deal of earneſt Application, and the Exerciſe of much Thought and Experience. So that it ſeems evident that thoſe little Creatures, from the Beginning, do conſider, reflect and think a prodigious deal more than we are commonly apt to imagine; and I do not ſee how we can avoid admitting that the Soul's Capacity is as great from the firſt Moment as ever it is. For it is plain, from what has been ſaid, that they learn two diſtinct Languages within the two firſt Years of their Life to a good Degree of Perfection; I mean the Connection between tangible and viſible Objects, and between both of them and Words, and beſides this, a conſiderable Degree of Dexterity in the Uſe of their Limbs, which is, doubtleſs, a great

great deal more than they ever learn in ſo much Time afterwards.

Hence the Reaſon why ſo many little, low, weak and childiſh Things appear in them, which we are apt to deſpiſe and think beneath our Notice, is not want of good Senſe and Capacity, but meerly want of Experience and Opportunity for intellectual Improvements. Hence alſo it appears, that we ought to think little Children to be Perſons of much more Importance than we uſually apprehend them to be; and how indulgent we ſhould be to their inquiſitive Curioſity as being Strangers; with how much Candor, Patience and Care, we ought to bear with them and inſtruct them; with how much Decency, Honor and Integrity, we ought to treat them; and how careful it concerns us to be, not to ſay or do any Thing to them, or before them, that ſavours of Falſhood or Deceit, or that is in any Kind indecent or vicious. *Pueris maxima debetur Reverentia*, is a good trite old Saying.

Of their Knowlege of Perſons, Relations and Duties.

4. For it is to be obſerved, in the next Place, that while Children are acquiring a general Knowlege of the ſenſible World about them, they are at the ſame time learning the Knowlege of the Perſons with whom they converſe; their Dependence on them, and the Relations they ſtand in to them; a Notion of *meum* and *tuum*, and thence a very quick Senſe of Juſtice and Injury, as well as of good Uſage, Benevolence and Gratitude. All this appears obvious to them from Conſciouſneſs and Reflection, and Attention to that inward, intuitive, intellectual Light, which as I have obſerved be-

fore *, perpetually ſhines in upon their little Minds, from the DEITY, *the Father of Lights*, and *the Father of their Spirits*. Hence they ſoon apprehend the Relations of Cauſes and Effects, of Whole and Parts, of Things equal, greater or leſs, of Things like and unlike, of Things the ſame, different and contrary, of general Names and Notions, and Analogies from Things ſenſible to Things ſpiritual and moral, of Actions neceſſary and voluntary, and of Things done with Deſign, and by Accident, &c. By Reflection and Obſervation alſo, they judge of others by themſelves; ſo that in three or four Years, with a little Teaching, they begin to have a Notion of Perſons, as being an intirely different and diſtinct Sort of Beings from meer Objects of Senſe. They ſoon know that a Stone in falling, the Water in running, the Wind in blowing, the Fire in burning, &c. knows not what it does, and neither acts voluntarily, nor with Deſign. Whereas a Man or a Boy, they apprehend, if he does what is either pleaſing or diſpleaſing, beneficial or injurious to them, knows what he does, deſigns to do it, and might, if he would, do otherwiſe. From whence, as I ſaid, they have a quick Senſe of good or ill Uſage, conſequently, of Right and Wrong, and of Gratiude or Reſentment, according as they take themſelves to be well, or ill treated.

5. HENCE, with regard to what they do themſelves, they, by Reflection, ſoon acquire the Notions of Free-Agency, and of Praiſe or Blame, according as they are conſcious of their doing

* Chap. 1. Sect. 13, 14.

well

well or ill; *i. e.* according as they are ſenſible they act a fit and a reaſonable Part on the one Hand, or an unreaſonable and injurious Part on the other. Thence they ſoon learn to have a Senſe of *Shame* and *Guilt* upon their Conſciouſneſs of having done amiſs; and of *Satisfaction* and *Self-applauſe*, when they think they have done well. And hence they quickly learn the Notions of *Law*, *Conſcience*, *Sin* and *Duty*, eſpecially if they have had the Rules explained, and been duly chaſtiſed or applauded when they have done ill or well, by thoſe on whom they know they have a Dependence, to whom they find themſelves accountable; and to whom, both as their Benefactors and Governors, they are conſcious it is fit and reaſonable they ſhould be accountable, ſince they know they ſtand in much Need of their Help and Conduct in order to their own Well-being. All theſe Things are obvious in Children of four, five or ſix Years old, and manifeſtly derive from that intellectual Light, of which I have often been ſpeaking; ſo that the great Concern of Culture, and right Education, is to awaken their Attention to this inward intuitive Senſe of True and Falſe, Good and Bad, Right and Wrong; and to fix their Attachment to the one, and their Averſion to the other, by ſteadily affecting them with Applauſe or Blame, Pleaſure or Pain, Joy or Grief, according as they affect, or do, the one or the other.

Of their Notions of Praiſe and Blame, Shame and Guilt, &c.

6. As the Intellect and Reaſon of Children thus manifeſtly appears to dawn and improve, it ought to be continually *encouraged* and *aſſiſted* by

thoſe that are about them, eſpecially thoſe that have the Conduct of them. For as they are got into a World wherein every Thing is new and ſtrange to them, where for want of Knowlege and Experience, they are liable to many Miſtakes in their Apprehenſions, and to make a thouſand Blunders in their Actions and Conduct; and yet in their original Simplicity and Well-meaning, are ordinarily very inquiſitive, very willing to be taught and conducted; it is mightily incumbent on thoſe to whoſe Care they are by Providence committed, whether Parents, Nurſes, Guardians, Maſters or Tutors, to conſider them, with great Candor, as Strangers that need to be conducted and aſſiſted. They ſhould be ready to anſwer their little Queſtions; they ſhould teach them to reaſon by candidly reaſoning with them, and apply themſelves with great Tenderneſs, Patience and Aſſiduity, to guide and inſtruct them. And as they grow capable of conſidering the Connections of *Cauſes* and *Effects*, &c. they ſhould open their Minds, and turn their Attention to the Survey of all Nature, leading them to obſerve the Contrivance, Beauty and Uſefulneſs of every Thing before their Eyes, and eſpecially thoſe Things they find moſt neceſſary, uſeful and pleaſing to themſelves, and on which their own Subſiſtence and Comfort more immediately depend. Thence, above all Things, *they ſhould* conduct them to the Apprehenſion, and ſome juſt Conceptions, of the true *Cauſe* of every Thing in all Nature;—that *Being* who is their *Father* and *Author*, who upholds

How they ſhould be treated, and taught the Notion of the Deity, and their Duty to him.

holds their Souls in Life, who repleniſhes them with his Loving Kiundneſs and tender Mercies; and who is the great Lord and common Father of all Things, both in Heaven and Earth. From theſe Apprehenſions, it will be eaſy to teach them to deduce their Duty and Obligations to Him, of Love, Gratitude, Truſt, Reſignation and Obedience; and to convince them that they ſhould be as like Him as ever they are able, *pure as He is pure, righteous as He is righteous, kind and merciful as He is*; that they ſhould praiſe Him daily for every Thing they enjoy, pray to Him for whatſoever they want, and live under an habitual Senſe of their Dependence upon Him, and their Obligations to His infinite Goodneſs. To theſe Purpoſes, let them not only be taught to live in the daily Exerciſe of Devotion by themſelves, but alſo to attend ſteadily on the public Worſhip, both in the Family, and at the Church, where the Sight and Example of others, will mightily contribute to awaken and keep alive in their Minds a Senſe of theſe Things, which will be apt ſtrongly to influence the Conduct of their whole Lives.

Of moral and political Connections and Duties.

7. As they begin to grow acquainted with the Family and Neighbourhood, and their Connections with theſe and all that are about them; when they alſo ſee how their own Comfort and Well-being depends on the Eſteem, Love and good Offices of others, and that theſe depend on their own good Conduct, and Return of good Offices;—they ſhould have it inculcated upon them, that as they would be ſecure from all Injuries, and the ill Treatment

of others, ſo they muſt avoid every Thing that is injurious and abuſive towards them; that as they would expect the Benevolence and good Offices of others, they muſt be full of Good-will, and ready to every good Office towards them; and conſequently, that they ſhould delight in every honeſt, faithful, kind and obliging Thing, whereby they may recommend themſelves to the Confidence, Eſteem and Good-will of all Mankind with whom they have to do. And as they go on to enlarge their Acquaintance with the World about them, and to have a Notion of their Connections with the Town in which they live, the Government and Kingdom to which they belong, and, in general, with the whole Species; they ſhould be led on to a Senſe of Order and public Virtue, to the Love of their Country, and finally of the whole human Kind. They ſhould, at the ſame Time be led to look for their own Weal in that of the whole Community, nay of the whole moral Syſtem, and in fine to a Conduct correſponding to the whole of theſe *Duties*.

Of moderating their Appetites and Paſſions.

8. BUT further, as from their early Acquaintance with the Objects of their *Appetites*, from whence they derive a very exquiſite Pleaſure, they contract a violent Attachment to them, and an Impatience of whatever may interrupt or controul the Gratification of them; and as this Impetuoſity is, in many Inſtances, not only utterly inconſiſtent with their Duty and true Intereſt, both with regard to God and Man, but a ſtrong Temptation to the Violation of it; they ſhould, from the Beginning, be inured to the Practice of Self-denial,

and

and the Moderation and Reſtraint of their Appetites and Paſſions, and, as far as they are capable, be ſhewn the Reaſonableneſs and Neceſſity of their ſo doing, in order to their own trueſt Intereſt. In order to this, the widely different Natures and Intereſts of Soul and Body, Time and Eternity, ſhould be explained to them, with the Evidences of a future State. Conſequently they may be made to ſee of how much Importance it is to be, in a good Meaſure, diſengaged from the Body and Time, ſo ſhort and uncertain; and how much they ought to cultivate the Soul, and improve it in Knowlege and Virtue, of which they can never be diſpoſſeſſed, not even by Death itſelf, theſe being Treaſures which they can carry with them into another State,—Treaſures too that will be as everlaſting as that State itſelf! And as our real Well-being depends on *Order*, which again depends on Law and Rule, of whoſe Fitneſs they are not yet competent Judges (tho' they are to be led to reaſon and judge for themſelves, as faſt as their Capacity will admit), they ſhould, in the mean time, be inured to Humility, and Obedience to Government, nay even to an implicit Obedience, till they are able to judge for themſelves; and they ſhould be kept, as much as poſſible, from all bad Company, which will be extremely apt to miſlead them.

Of Reading and Writing.

9. As it is to be ſuppoſed, that Children have all along, from their firſt Capacity for it, been taught to *read* and *write*, it concerns thoſe who have the Conduct of them, to put them upon the Practice of Reading and Writing, particularly with a View to enlarge and improve their Minds, with

with the moſt inſtructive, uſeful and engaging Things in Hiſtory, Poetry, Morality, and eſpecially in the Holy Scriptures. At the ſame Time that they are directed to the reading of theſe Things, their Attention ſhould be awakened to a right Underſtanding of them; to which Purpoſe, putting them upon writing out the moſt ſtriking Paſſages would be very conducive. By this Means their Attention would be the more engaged; they would have a little Treaſure which they could call their own, of the wiſeſt and moſt uſeful Things, and would put the greater Value upon them, under the Notion of their being a Treaſure of their own. By the Way, Care ſhould be taken, and Means contrived, as far as can conſiſt with good Government, to put and keep them always in a good Humour, which will make every Thing take the better Effect.

Of Muſic, Numbers, Figures, Globes, &c.

10. By this Time we may begin to lead them to a Senſe of the Charms of Muſic, and the Myſteries of *Numbers* and geometrical Figures, with the Reaſonings and Operations relating to them, as far as their Capacities will admit, which are of the greateſt Uſe, as they tend to ripen their Minds, by inuring them to ſtrong Application, and a cloſe Way of thinking. But Care ſhould be taken that theſe Exerciſes do not conſiſt of meer Abſtractions, and barren uſeleſs Speculations, but be turned as much as poſſible to Facts, and Things practical and uſeful in Life. By the Time they are ten or twelve Years old, they may be taught from Maps, a general Notion of the Earth, the Situation of the ſeveral Countries and Kingdoms upon it, with

with ſome Sketch of the Hiſtory of the ſeveral Nations inhabiting it; and at the ſame Time, from Schemes and Globes, a conſiderable Notion of the Heavens, and the Syſtem of the World in general, as well as this Globe of the Earth in particular. All this would vaſtly tend to enlarge their Minds, and give them a great and generous Way of Thinking.

Of Grammar, Languages, Oratory, Hiſtory, Poetry, &c.

II. AND now if they are deſigned for a public Education, they are to be taught the Principles of *Grammar* and Language, into which they ſhould, indeed, be initiated by ſix or ſeven Years old. At the ſame Time the Connection between their own and other Languages, ſhould be carefully explained, by inſtructing them in an *Engliſh*, *Latin* and *French* Grammar. Thus by Twelve or Fourteen, they may become pretty well verſed in the Conſtruction of Speech, both *Latin* and *French*, as well as *Engliſh*. In two or three Years more they may be tolerably grounded in *Greek* and *Hebrew*, that they may be able to read the holy Scriptures in thoſe venerable and noble Languages of Antiquity, in which they were at firſt written, with other excellent Pieces of *Oratory*, *Hiſtory*, *Poetry*, and *Morality*, which were the greateſt Works of Genius, and have ſtood the Teſt of Time, and been handed down to us thro' the ſeveral Ages of Mankind. All this will be of great Uſe to refine and poliſh the Mind, to give it a noble Taſte for the ſublimeſt Beauties, as well as the juſteſt Sentiments and fineſt Maxims of true Wiſdom; which, therefore, ſhould be carefully pointed out, and illuſtrated

to

to them, relating both to Things human and divine. In particular, ſome good *Rhetoric* and *Poetry*, with the *Mythology* of the Ancients, ſhould now be explained to them; and they ſhould begin to acquaint themſelves with the *Hiſtory* of the World, both *ſacred* and *prophane*, together with the Knowlege both of the Times and Places of the ſeveral Facts, from *Geography* and *Chronology*, ancient as well as modern. I would have them carried as far as may be in theſe Things by the Time they arrive at the Age of Sixteen or Eighteen.

Of Metaphyſics, Logic and Criticiſm.

12. AT this Age it will be time for them to have their Minds cloſely turned inward upon themſelves, to take an exact View of their intellectual Powers, and the Objects of them, by the Studies of *Metaphyſics* and *Logics*, in which they are taught the great firſt Principles of eternal Truth, and how to make Deductions from them; as alſo a thorough Knowlege of the Operations and Procedure of the Mind, with a juſt Notion of right Reaſoning, and of ranging and methodizing their Thoughts, from the ſeveral Relations and Connections of Things. Upon this ſhould at the ſame time be built a more *critical* Knowlege of Language, and its Procedure from literal, to juſt figurative Expreſſions of the Senſe of the Mind; and from the true Art of Reaſoning, which addreſſes the Underſtanding, to the right Art of Perſuading, addreſſed to the Paſſions. This ſhould be taught in a Manner, ſo far from clouding, dazzling and miſguiding the Underſtanding, as to be rather ſubſervient to it, by giving it a clearer Apprehenſion of its Objects, and by more ſtrongly engaging its Attention to

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the Truth, and Right of the Caſe, as well as a Love to it, and Delight in it. To this Purpoſe, the various Stiles in juſt Writing, correſponding to the various Subjects and Purpoſes, ſhould be critically underſtood, and every Thing in Thinking and Speaking be reduced to the Standard of Truth and Nature, without any Sophiſtry, Diſguiſe or falſe Coloring.

Of Mathematics, and the fine Arts.

13. FROM the Doctrine of juſt Reaſoning and exact Speaking, it will be proper, in the next Place, to lead the Mind on to the ſublime *Mathematics* (the firſt and eaſieſt Things of this kind, being ſuppoſed to be already known). Here is opened a ſpacious Field of Certainty and Demonſtration, highly raiſing and improving the Mind in a vaſt Scene of eternal Truths, in the Doctrine of *Numbers* and *Magnitudes*, with their various Proportions; and in that wonderful Engine of Mathematical Reaſoning, called *Algebra*, by the Help of which, the Mind works itſelf into the Diſcovery and Underſtanding of the ſublimeſt Truths, and traverſes the whole viſible Creation of God, where all Things are found to be done conformable to thoſe ſublime Principles. And as the Mind is ſuppoſed to have been already converſant in *Eloquence*, *Poetry* and *Muſic*, ſo it ſhould now be led into a Taſte of the other fine Arts, *Painting*, *Sculpture* and *Architecture*, which in ſome Meaſure depend on the Knowlege of mathematical Proportions.

Of Phyſics and Aſtronomy.

14. I COULD wiſh the Minds of Children, as I obſerved above, were early initiated in the Study of *Nature*, by being led into the eaſieſt and moſt delightful Things in *Natural Hiſtory*, and a general

Survey

Survey of the mighty Works of *God*, both in Heaven and Earth; to which, as they further ripen, their Attention ſhould be now more ſtrongly turned by a Variety of Experiments. And when they are furniſhed with a conſiderable Apparatus in the Skill of mathematical Reaſoning, they ſhould next be taught to apply it in *Phyſics*, or the Study of Nature, the *Laws* of Motion, Gravitation, Elaſticity, Electricity, Light, Colors, Sounds and other ſenſible Qualities. From thence they ſhould proceed to the Knowlege of every Thing that can be diſcovered in the *Elements*, Earth, Water, Air and Fire, and in all the various Tribes of Creatures in this terraqueous Globe, both *Mineral*, *Vegetable* and *Animal*. In all theſe they muſt be led to take Notice of the wonderful Art, Connections, Deſign and Contrivances that manifeſtly appear in them all, and of every Thing that is uſeful for the Comfort and Elegance of Life, while we continue in this preſent State. In conſequence of theſe Things, they ſhould be further led on to obſerve and underſtand the *Connection* which this *Globe* itſelf, and all the Creatures in it, have with the *Sun*, who is the Fountain of all Light and Life to the whole Syſtem of the *Planets* and *Comets* belonging to, and depending on him: And from thence they ſhould riſe to the prodigious Hoſt of *Stars* analagous to him, on whom the like Syſtems may be ſuppoſed to depend.

This is the Subject of *Aſtronomy*. And now the Contemplation of that World of Things extremely little beneath us, as well as of Things vaſtly great, diſtant and remote from us (alike be-

beyond the Ken of the naked Eye, and diſcovered only by the Help of Optic Glaſſes) equally demand their Attention, prodigiouſly enlarge their Imaginations and Underſtandings, and, at the ſame time, lead them to the moſt grand, the moſt auguſt Apprehenſions of the DEITY, and of his moſt extenſive Benevolence to all *his whole Family, in Heaven and Earth.* Thus, while they have an admiring Senſe of the Beauty, Harmony, Order and Uſefulneſs appearing in the whole *Syſtem of Nature*, they will be led to a Senſe of the like Beauty, Harmony and Order, which ought to obtain in the *moral Syſtem*, and of the Happineſs reſulting from it, which now ſhould be the Subject of their moſt intenſe Study, according to that excellent Saying of *Tully*;—*Homo ortus eſt ad mundum contemplandum & imitandum.*

15. Now, conformable to *Tully*'s ſage Saying, we have ſuppoſed the Mind, from the firſt Dawn of Senſe, buſied in the Contemplation of itſelf, and the *ſenſible* World around it. We have alſo ſuppoſed that, from this Contemplation, and the Inſtruction of thoſe with whom it has been converſant, it is convinced of the Exiſtence of the DEITY, the Author of all Things, and gradually attains ſome juſt Notions of Him who is the Father of Spirits. But we muſt not ſtop here; elſe the Chriſtian Philoſophy would fall ſhort of the Heathen, as delivered by *Tully*. The Mind is to be led on farther to *Imitation*, as well as *Contemplation*. It is to proceed, in the Study of *moral Philoſophy*, *Ethics*, *Theology*, &c. to contemplate the whole *intellectual* World,—*God* Himſelf,

Of Theology and Morals.

ſelf, and that World of *Spirits* derived from Him, dependent on Him, and ſubjected to his Government. Here it is to be convinced, that the ſole Object of His moral Government, the great End of the Exiſtence of *intellectual Natures*, and of all his Diſpenſations towards them, is to lead them gradually on through a Courſe of Diſcipline to their higheſt Perfection and Happineſs, which conſiſts in their Knowlege of Him, Conformity to Him, and Enjoyment of Him, their ſovereign Good. Here then opens another vaſt Scene of neceſſary and eternal Truths, from the *Contemplation* of which the Mind will be greatly enlarged; and, as obſerved above, will be diſpoſed to the Love and *Imitation* of the general Harmony, and to a Correſpondence with the benevolent and divine Plan.

But, in order to conduct ourſelves the better in theſe Studies, our firſt Aim ſhould be to gain a right Knowlege of ourſelves, our own intellectual and active Powers, our various Affections and Exertions, by Conciouſneſs and Reflection; and thence to form a Notion, not only of other created Spirits, but eſpecially of GOD the great Parent Spirit, by ſubſtituting the greateſt, both natural and moral Perfections we find in ourſelves wherewith to conceive of Him and his Diſpenſations towards us, removing from them all Limitation and Imperfection. For by the intellectual Light wherewith he perpetually irradiates our Minds, we not only ſee his abſolute Independence and neceſſary Exiſtence, but alſo our own intire Dependence on Him, and our Relation and Obligations to Him; from whence evi-

dently

dently reſults the Fitneſs, Decency and Duty of all thoſe Affections, and that Behaviour which we manifeſtly owe to *Him*; and which are comprehended under the general Names of *Piety* and *Adoration*. By the ſame Light which attends our looking inward on ourſelves, and conſidering our own Nature and our Relations and Connections one with another, we, in like Manner, evidently diſcern what Affections and Behaviour are fit, decent and due from us to *ourſelves*, and to *each other*, implied in the Terms *Moderation*, *Probity* and *Benevolence*; and alſo that Happineſs and Self-enjoyment which reſults from being conſcious of our affecting and behaving accordingly, as well as the Remorſe and Miſery ariſing from our affecting and acting otherwiſe. Thus our Perception of eternal Truth, and Love of Order, in Conformity to it, leads the Mind to its Union with the eternal God, and the Happineſs of his everlaſting Kingdom, in the Conduct and Government of the World, which conſiſts in the univerſal Order, Harmony and Happineſs of all intelligent active Beings that are qualified for it.

16. But as we are by the Condition of our Natures or Circumſtances, eſpecially the human Species, cantoned out into various particular Societies, it is neceſſary, in order to our Perfection, that we be trained up to act a good Part, under the Diſcipline of theſe Societies in our Progreſs towards this heavenly Happineſs. The firſt Society is that of the *Family* to which we belong. This leads us to the Study of *OEconomy*, which provides for the Weal of theſe firſt Rudiments of Soci-

Of OEconomy and Politics.

Society founded in Nature, (called Families) in which we are to be carried thro' the firſt Stage of Life, and fitted to act a good Part, in making a further Progreſs towards our Perfection, under the Diſcipline of *the civil Community* to which we belong, which is founded in Compact, either explicit or tacit, being a voluntary Combination of a great Number of Individuals to promote their Welfare in the common Good of the whole Community; in which, each one is to ſeek his own Weal and Happineſs, both temporal and ſpiritual. Hence ariſes *Polity*, or the Art of good Government, both *Civil* and *Eccleſiaſtical*, which conſiſts in the Agreement of Communities on certain Rules and Laws founded in the common Intereſt, and enforced by proper Sanctions, in Conformity to which, every Individual is to reſign to the public or prevailing Senſe (at leaſt as far as his Duty to God will permit) as being the ſafeſt and moſt rational Method he can take, in order to ſecure his own beſt Intereſt and Happineſs. To this, therefore, it will much conduce, that every one be trained up in this Spirit of Reſignation to the public Senſe, as far as poſſible, and in an ardent Love of the pulic Good of his Country and public Order; as alſo in an exact Knowlege of it, and the Laws founded in it. To this ſhould be joined a faithful Conformity to theſe Laws, when known, with an earneſt Zeal and Activity in whatever may tend to promote the public Intereſt; for which Purpoſe, Leſſons concerning the Glory of public Virtue, public Uſefulneſs, and deſerving well of Mankind, are to be frequently inculcated.

17. But

17. But as we are attended with innumerable Impreſſions of Senſe, and Solicitations of Imagination and Appetite, continually diverting our Attention and Affections from theſe Reflections, and from the inward Light attending them, and ſtrongly tempting us to the Violation of *Order* and *Law*, both *moral* and *political*; it muſt be obſerved, laſtly, that God hath from the Beginning, in great Compaſſion to Mankind, inſtructed us more perfectly in the Knowlege of theſe moſt important Things by *Revelation*, wherein He hath uſed a Variety of Means to engage our Attention to them; and, upon our Deviation from them, to reclaim us to Order, and reſtore us to his Favor, in which alone conſiſts our true Happineſs. Hence it is that He hath condeſcended to accommodate himſelf to the low Capacities of the general Rate of Mankind, by uſing various Types and Emblems, and a moſt beautiful and inſtructive Language taken from what is familiar among us, wherewith to repreſent and ſhadow forth his Perfections and Diſpenſations, which are vaſtly above our Comprehenſion: And the Nature and Intent of this Language ſhould be critically conſidered, and well underſtood, with all the beautiful Analogies drawn from Things ſenſible and imaginable, to Things intelligible, ſpiritual and moral. Particularly, it ſhould be conſidered that, in the Diſpenſation of his Grace, for our Recovery from the Power and Guilt of Sin to his Image and Favour, by the Mediation of his Son and the Influence

Of the Intent and Uſefulneſs of Revelation, in improving and advancing us to our higheſt Perfection.

ence of his Spirit, it is not his Deſign to teach us preciſe Philoſophical Notions and Verities, as Matters of meer Speculation; but rather chiefly, by as exact Conceptions as we are at preſent capable of, borrowed from Things common and familiar to us, to promote in us pure and holy Affections, and all Manner of virtuous Diſpoſitions and Practices; to wean and diſengage us from fleeting and ſenſible Things, from low animal Purſuits and Gratifications, which we are ſhortly to leave; and to awaken and engage our Attention to ſpiritual, eternal and immutable Things, the Objects of Reaſon and Faith; that ſo we may not *look at the Things that are ſeen, which are temporal, and of bounded Proſpect, but may look through them to the Things that are not ſeen, which are eternal and unbounded*; that we may learn to love and delight in Him, who is *all and all*, our chief and ſovereign Good, and to advance ourſelves to as near a Reſemblance to Him as our Natures will admit of; that thus by our Conformity to Him, and the Imitation of Him, we may, through the great Mediator, his bleſſed Son, and by the Help of his holy Spirit, be entirely ſecure of his Favour, and for ever happy in Him, ourſelves and one another. Here then we arrive at our *perfect Conſummation and Bliſs*, our higheſt Perfection and Happineſs, both intellectual and moral, which conſiſt, as frequently ſaid before, in the cleareſt Knowlege of Him and ourſelvess that our Minds can admit of, and in the intire Union of our Wills, Affecti ns and Behaviour to his Will, and to the Purity and Holineſs of his Nature, and the bleſſed Deſigns of his Kingdom. So that it is by this holy Diſciple of *Chriſtianity* that we are daily

daily to inure ourſelves to a due Diſengagedneſs from this uncertain earthly Scene. By it we are to improve ourſelves in the Knowlege and Love of Things unchangeable and eternal, in the Exerciſe of Devotion towards GOD, and in the Imitation of Him, till we are qualified to quit this our preſent Station, and enter upon that eternal Life of Contemplation and Devotion, that divine Life of univerſal Purity, Probity and Benevolence, which is to be our higheſt Perfection and everlaſting Happineſs in the future State of our Exiſtence.

For the Uſe of the pious young Philoſopher, I ſhall add the two following excellent Pieces, which might not otherwiſe fall into his Hands,

I.

A Beautiful

SUMMARY DESCRIPTION

OF

UNIVERSAL NATURE,

By Biſhop BERKELEY, *in reaſoning againſt the Sceptics, near the Beginning of the* Second *of his* Three Dialogues.

LOOK! Are not the Fields covered with a delightful Verdure? Is there not ſomething in the Woods and Groves, in the Rivers and clear Springs, that ſooths, that ſoftens, that tranſports the Soul? At the Proſpect of the wide and deep Ocean, or ſome huge Mountain, whoſe Top is loſt in the Clouds, or of an old gloomy Foreſt, are not our Minds filled with a pleaſing Horror? Even in the Rocks and Deſarts, is there not an agreeable Wildneſs? How ſincere a Pleaſure is it to behold the natural Beauties of the Earth! To preſerve and renew our Reliſh for them, is not the Veil of Night alternately drawn over her Face, and doth ſhe not change her Dreſs with the Seaſons? How aptly are the Elements diſpoſed? What Variety and Uſe in Stones and Metals, and even in the meaneſt Productions of

Nature? What Delicacy, what Beauty, what Contrivance in vegetable and animal Bodies? How exquiſitely are all Things ſuited as well to their particular Ends, as to conſtitute appoſite Parts of the Whole? And while they mutually aid and ſupport, do they not alſo ſet off and illuſtrate each other? Raiſe now your Thoughts from this Ball of Earth, to all thoſe wondrous Luminaries that adorn the high Arch of Heaven. "What an inſupportably ſplendid and glorious Body is the Sun, the Center of this our Syſtem, and the inexhauſtible Fountain of that vaſt ætherial Fluid, which is the Light and Life of this whole Creation?" The Motion and Situation of the Planets, are they not admirable for Uſe and Order? Were thoſe (miſcalled *Erratic*) Globes e'er known to ſtray in their repeated Journeys through the pathleſs Void? Do they not meaſure Areas round the Sun, ever proportioned to the Times? So fixed, ſo immutable are the Laws by which the unſeen Author of Nature actuates the Univerſe! How vivid and radiant is the Luſtre of the fixed Stars? How magnificent and rich that negligent Profuſion, with which they appear to be ſcattered throughout the whole azure Vault? Yet if you take the Teleſcope, it brings into your Sight a new Hoſt of Stars that eſcape the naked Eye. Here they ſeem contiguous and minute, but to a nearer View, immenſe Orbs of Light, at various Diſtances, far ſunk in the Abyſs of Space! Now you muſt call Imagination to your Aid. The feeble narrow Senſe cannot deſcry innumerable Worlds revolving round the central Fires; and in thoſe Worlds the Energy of an All-perfect Mind diſplay'd in endleſs Forms! But neither Senſe nor Imagination are big enough to comprehend the bound-

boundleſs Extent, with all its glittering Furniture! Though the labouring Mind exert and ſtrain each Power to its utmoſt Reach, there ſtill ſtands out ungraſped a Surpluſage immeaſurable! Yet all the vaſt Bodies that compoſe this mighty Frame, how diſtant and remote ſoever, are by ſome ſecret Mechaniſm, ſome divine Art and Force, linked in a mutual Dependence and Intercourſe with each other; even with this Earth, which was almoſt ſlipt from my Thoughts, and loſt in the Croud of Worlds! Is not the whole Syſtem immenſe, beautiful, glorious, beyond Expreſſion, and beyond Thought? What Treatment then do thoſe Philoſophers deſerve, who would deprive theſe noble and delightful Scenes of all Reality? How ſhould thoſe Principles be entertained, that lead us to think all the viſible Beauty of the Creation a falſe imaginary Glare?

II.

A

PHILOSOPHICAL MEDITATION,

OR

PRAYER,

Of the late

Archbiſhop of CAMBRAY:

In his Demonſtration of the Exiſtence of GOD, nearly as it is expreſſed by Biſhop BERKELEY *.

O My GOD, if the greater Number of Mankind do not diſcover Thee in that glorious Show of Nature which thou haſt placed before our Eyes, it is not becauſe thou art far from every one of us, for it is *in Thee that we live, and move, and have our Being:* Thou art preſent to us more than any Object which we touch with our Hands, but our Senſes and the Paſſions which they produce in us, turn our Attention from Thee. Thy Light *ſhines in the midſt of Dark-*

* See *Guardian*, N°. 69.

neſs,

neſs, but the Darkneſs comprehendeth it not. Thou, O Lord, doſt every where diſplay thyſelf: Thou ſhineſt forth in all thy Works, but art not regarded by heedleſs and unthinking Man. The whole Creation talks aloud of Thee, and echoes with the Repetition of Thy holy Name: But ſuch is our Inſenſibility, that we are deaf to the great and univerſal Voice of Nature. Thou art every where about us, and within us, but we wander from ourſelves, become Strangers to our own Souls, and do not apprehend Thy Preſence. O Thou, who art the eternal Fountain of Light and Beauty; who art the Ancient of Days, without Beginning, and without End: O Thou, who art the Life of all that truly live, thoſe can never fail to find Thee who ſeek for Thee within themſelves. But alas! the very Gifts which Thou beſtoweſt upon us do ſo employ our Thoughts, that they divert us from perceiving the Hand that conveys them to us. We live in Thee, and by Thee, and yet we live without thinking of Thee: But, O Lord, what is Life in the Ignorance of Thee? A dead inactive Piece of Matter, a Flower that withers, a River that glides away, a Palace that haſtens to its Ruin, a Picture made up of fading Colors, a Maſs of ſhining Ore; theſe, and ſuch Things as theſe, ſtrike our Imaginations, and make us ſenſible of their Exiſtence, we regard them as Objects capable of giving us Pleaſure, not conſidering that *Thou* conveyeſt to us, *through* them, all the Pleaſure which we imagine *they* give us. Such empty Objects of Senſe as are only the Shadows of Being, take up and engage our low and groveling Thoughts, while that Beauty which Thou haſt poured out on Thy

Creation is as a Veil that hides Thee from our Eyes. As thou art a Being too pure and exalted to paſs thro' our Senſes, Thou art not regarded by Men who have debaſed their Nature, and made themſelves like the Beaſts that periſh. So infatuated are they, that notwithſtanding they know what is Truth and Good, Wiſdom and Virtue, Law and Order, which (tho' the moſt real and ſtable Things) have neither Figure, nor Color, nor Sound, nor Taſte, nor Smell, nor any other ſenſible Quality, yet they can doubt of Thy Exiſtence, becauſe Thou art not apprehended by the groſſer Organs of Senſe. Wretches that we are! we conſider Shadows as Realities, and Truth as a Phantom: That which is nothing is all to us, and that which is all appears to us as nothing. But what do we ſee in all Nature but Thee, O my God? Thou and only Thou appeareſt in every Thing. When I conſider Thee, O Lord, I am ſwallowed up, and loſt in the Contemplation of Thee. Every Thing beſides Thee, even my own Exiſtence, vaniſhes and diſappears in Contemplation of Thee: I am aſtoniſhed and fall into nothing when I think of Thee! The Man who does not ſee Thee has beheld nothing: He who does not taſte Thee has a Reliſh of nothing; his Being is vain, and his Life but a Dream. How unhappy is that Soul who without the Senſe of Thee has no God, no Hope, no Comfort to ſupport him? On the contrary, how happy is the Man that ſearches, ſighs and thirſts after Thee? But he only is fully happy, on whom thou lifteſt up the Light of Thy Countenance, and who, being conformed to Thee, enjoys in Thy loving Kindneſs the Completion of all his

Deſires

Deſires. Thou therefore, O my God, art the God of my Life, my Joy and my Hope: *Thou wilt guide me with Thy Counſel, and afterward receive me to Glory: Thou wilt ſhew me the Path of Life; in thy Preſence is Fulneſs of Joy, and at thy right Hand there are Pleaſures for evermore. Whom then have I in Heaven but Thee? And there is nothing in Earth that I will deſire in Compariſon of thee. My Fleſh and my Heart faileth: But Thou, O my GOD, art the Strength of my Heart, and my Portion for ever.*

THE FIRST

PRINCIPLES

OF

MORAL PHILOSOPHY;

And eſpecially that Part called

ETHICS.

In a CHAIN of neceſſary CONSEQUENCES from certain FACTS.

Remember this, and ſhew yourſelves Men. ISAIAH xlvi. 8.

This is your reaſonable Service. ROM. xii. 1.

Hæc tractanti animo, & noctes & dies cogitanti, exiſtit illa a Deo Delphis *præcepta cognitio, ut* Ipſa ſe mens agnoſcat, *conjunctamque cum Mente Divinâ ſe ſentiat; ex quo, inſatiabili Gaudio completur.* CIC. TUSC. DISP.

Diſcite, O miſeri! Et cauſas cognoſcite rerum,
Quid ſumus? Et quidnam victuri gignimur? Ordo
Quis datus?——Quem Te Deus eſſe
Juſſit? Et humanâ quâ parte locatus es in Re?
PERS. SAT. 3.

THE PREFACE TO THE SECOND EDITION:

Printed at PHILADELPHIA, 1752.

WHAT is here attempted, (chiefly for the Use of young Beginners) is a short System of Ethics *or* Morals, *of late called* The Religion of Nature; *by which I would not be understood to mean a System of Truths and Duties which meer* natural Reason *would ever, of itself, have discovered, in the present Condition of Mankind, without the Assistance of* Revelation *or Instruction. No: it is but a very little of* GOD *and Religion, or of Truth and Duty, that Man, in his present State, utterly uninstructed, is able to discover by his meer natural Powers, as the Fact hath abundantly demonstrated, where the ancient Instructions were lost. Nor can it, indeed, be imagined, from the Goodness of* GOD, *that, when he first brought Man into Being a Stranger to every Thing about him, he would leave him to grope out every Thing that was necessary, or even expedient, in order to answer the End of his Being, or his true Happiness, with-*

without Inſtruction, even in Language and Nature, as well as in Religion and Morals; or that, when he had been ſurprized by a Temptation, and fallen into Sin, he would leave him to periſh without giving him further Inſtructions, to be handed down to his Poſterity, how he and they ſhould return to their Duty, and regain His Favour. And that the Fact was accordingly ſo, we are aſſured from the moſt ancient Accounts of the firſt Condition of Mankind.

What I would therefore be underſtood to mean by Ethics, *or* the Religion of Nature, *is, That Syſtem of Truths and Duties, which, tho' they are not obvious to our weak Reaſon, without Revelation or Inſtruction, yet when diſcovered, whether by the one or the other, evidently appear, upon due Conſideration, to be founded in the firſt Principles of Reaſon and Nature,—in the Nature of GOD and Man, and the various Relations that ſubſiſt between them,—and from thence to be capable even of ſtrict Demonſtration.*

WE know there are a great Number of Truths in Mathematics *and* Natural Philoſophy, *which not One in Ten Thouſand of the Bulk of Mankind would ever have thought of, if it had not been for ſuch great Men as* Euclid, Apollonius, Archimedes, *Sir* Iſaac Newton, *&c. which yet may ſafely, and with great Advantage, be received upon their Authority, and be accordingly practiſed upon, by thoſe who have not Leiſure or Ability to attend to the Reaſons of them; and now that theſe Men have led the Way, it is not very difficult for thoſe, who are capable of thinking cloſely, to enter into the Demonſtrations of them. The Caſe is much the ſame as to moral Truths and Duties, with regard to the Authority of Prophets and Law-givers. It is the Part*

of

of the Prophet or Law-giver, as ſuch, to teach Truths and enjoin Laws, as Rules of Behaviour to the People, who are to receive ſuch Laws upon their Authority, ſince they have but little Leiſure or Capacity to exerciſe their Reaſon about them; and therefore, if they find no weighty Reaſons againſt them, they act rationally in receiving them. And it is the Part of the Philoſopher, *as ſuch, to enter as far as is practicable into the Reaſons and Demonſtrations on which thoſe Truths and Duties are originally founded.*

Such a ſhort Delineation of Morals *as this may, perhaps, be of ſome Uſe, eſpecially in theſe Times, wherein there is a Sect ariſen, or rather revived, that is continually decrying* Morality, *as tho' it were only carnal Reaſon, and no Part of* Chriſtianity, *nor ſcarce conſiſtent with it. This, it may be preſumed, they would ſcarcely do, if they duly conſidered what* Morality *truly is. And, on the other Hand, as one Extreme is apt to beget another, it is to be feared there may be another Sect ariſing, or gaining Ground, who, from too juſt an Indignation at thoſe abſurd Notions of* Chriſtianity, *are in Danger, for want of due Conſideration, of not only ſetting light by* that, *but even of loſing all ſerious Senſe of the true Extent and Obligations of* Morality *itſelf. It is therefore the Deſign of the following Pages, to endeavour to give a juſt Notion of it, and the Reaſons on which it is founded, and to ſhew its Extent and vaſt Importance, and what Connection there is between* it *and* Chriſtianity.

I would only premiſe one Thing further; That no Speculation or Demonſtration whatſoever, is of any further real Uſe to us, than ſo far as it directs or engages us in Life and Practice, on which our Happi-

Happineſs all depends. And, as our Reaſon in theſe Things, is, at beſt, but very dark and weak, it is of the greateſt Importance to us, that we diligently ſtudy the holy Oracles, in which we have the ſublimeſt and moſt advantageous Inſtructions and Incentives to Practice, with regard to theſe Matters, which are of the utmoſt Importance to our true and everlaſting Happineſs. However, as we are reaſonable Creatures, and obliged, as ſuch, to yield unto GOD, the Author of our Beings, a reaſonable Service, *it may be of very good Uſe for us, on theſe great and important Subjects, to exerciſe our Reaſon as far as it will go, and to this GOD we ſhould implicitly ſubmit for the Reſt.*

ADVERTISEMENT.

AS the following Tract was originally published without the foregoing one, the Author hopes he may be excused, if some Repetitions are still found in it. These at first he could not avoid, to make this *Summary of* Ethics *intelligible to those who might not see the foregoing* Logic *and* Metaphysics; *and now it is not easy to get entirely rid of what was originally interwoven with the Thread of the following Discourse, without new-modeling the whole, which the Author's other Engagements will hardly, for the future, allow Him either Leisure or Inclination to do. These Repetitions are, however, reduced to as small a Number as possible, and several Principles of Reasoning are now even assumed in this Tract, as supposed to be known from the former.*

ETHICS;

OR,

MORAL PHILOSOPHY.

THE

INTRODUCTION.

Of the Nature of Ethics, *or* Moral Philoſophy, *in general.*

I. AS *Natural Philoſophy* is the Knowlege of the natural World, or the World of Bodies, and the general Laws of the corporeal Nature, together with all thoſe practical Matters thereon depending, that promote our comfortable Subſiſtence and Well-being in this preſent State: So *Moral Philoſophy* is the Knowlege of the moral World, the World of Spirits, or intelligent free Agents, and the general Laws of the moral Nature; together with all that practical Conduct and Behaviour thereon depending, that is neceſſary to promote our true Happineſs, both in our preſent and future State. And as the former Tract implies all thoſe Inſtructions and Means, that relate to the Improvement and Conduct of our Underſtandings in Purſuit of the Knowlege of Truth: So this of *Ethics* implies all thoſe Inſtructions and Means that relate

late to the Regulation and Conduct of our Affections, Actions and Behaviour, in purſuing the Enjoyment of our true and chief Good.

II. The World of intelligent free Agents, indeed, comprehends the whole Syſtem of created Spirits, both Angels and Men, and whatever other Species there may be, conſidered as being derived from, and under the Conduct and Government of Almighty GOD, the Author, the Father and Lord of all. But what I mean chiefly to inſiſt upon, is, the *Knowlege of ourſelves*, as we are *Men*, or a moral Syſtem of rational Animals, in all the Relations wherein we ſtand, both with regard to GOD, ourſelves, and one another, with a Behaviour ſuitable thereunto (without conſidering us particularly either in our *œconomical* or *political* Capacities); for this is the Foundation of all the reſt, and is uſually termed *Ethics*.

III. *ETHICS* is the Art of living happily, by the right Knowlege of ourſelves, and the Practice of Virtue; our *Happineſs* being the End, and *Knowlege* and *Virtue* the Means to that End.

IV. We are ſaid to live happily when we enjoy ourſelves, and all that is really good for us, in the whole of our Nature and Duration; *i. e.* conſidered, not only as ſenſitive, but as reaſonable, free, active, ſocial and immortal Creatures. For *Happineſs* means that Pleaſure which ariſes in us from our Enjoyment of ourſelves, and all that is really good for us, or ſuitable to our Natures, and conducive to our Well-being in the whole.

V. The Enjoyment of ourſelves, and all that is truly good, depends on a good Habit, or State of

of the Soul, united with, and delighting in, its proper Objects, which are *Truth* and *Good*; the firſt being the Object of the Underſtanding, and the other of the Will and Affections: And this good Habit is the ſame Thing with *Virtue*.

VI. *VIRTUE* conſiſts in that Integrity, Firmneſs and Stability of Soul, whereby we honeſtly and ſtedfaſtly perſiſt, in ſpite of all Temptations to the contrary, in the Love and Practice of *moral Good*, and the Hatred and Forbearance of *moral Evil*. *Vice* is the contrary of this.

VII. *MORAL Good* conſiſts in freely chuſing and doing whatſoever Truth and right Reaſon dictate as neceſſary to be choſen and done, in order to our true Happineſs. *Moral Evil* is the contrary: For moral Good muſt mean, the Good of a moral Agent; that is of a rational, conſcious, free, ſelf-exerting and ſelf-determining Agent.

VIII. There are two Things neceſſary to be conſidered, with reſpect to the Nature of *moral Good: viz.* The *Criterion*, or Teſt, by which, in the right Uſe of our Reaſon, we determine what we ought to do, or forbear; and the *Obligations* we thereupon find ourſelves under to the Practice of it.

IX. (1.) The *Criterion* or Teſt, whereby, we determine what we ought to do or forbear, or what thoſe Actions and Forbearances are, which are to be choſen and done, is the *natural Good* of them, or that Pleaſure and Happineſs in the whole of our Nature and Duration, which naturally attends them: For we find by Experience, that ſome Things, Affections and Actions, are, in the very Nature of them, attended with Pleaſure

or

or Happineſs, either to the Mind, as perceptive of Truth, or to the Will and Affections, as deſirous of Good; and others with Pain or Miſery, in reſpect to the one or the other. In ſome we have a quick Senſe of the Decent and Amiable, which delight the Mind; and in others, of the Deformed and Odious, which diſpleaſe it. In ſome we perceive the Advantage, in others the Miſchief attending them, to ourſelves or others; and accordingly, the former are attended with inward Tranquility, Acquieſcence, and Self-approbation; and the latter with Anxiety, Remorſe, and Self-reproach. And as Eaſe, Pleaſure or Happineſs, is what we call *natural Good*; ſo Uneaſineſs, Pain or *Miſery*, we call *natural Evil*.

X. But in order to make a right Judgment of *natural* Good and Evil, as being the Teſt of *moral*, we muſt (as I ſaid) take into the Account, the *Whole* of our Nature and Duration, as being ſenſitive and rational, ſocial and immortal *Creatures*. It muſt therefore be the Good and Happineſs of the whole human Nature, and the whole moral Syſtem, in Time, and to all Eternity. Hence the Good of the *animal Body*, or the Pleaſure of *Senſe*, is but imaginary, and ceaſes to be Good, and hath even the Nature of Evil, ſo far as it is inconſiſtent with the Good and Happineſs of the *Soul*. This is alſo the Caſe of *private* Good, ſo far as it is inconſiſtent with the Good of the *Public*; and *temporal* Good, ſo far as it is inconſiſtent with that which is *eternal*.

XI. Now this our *Good* and Happineſs in the whole, neceſſarily coincides with, and even reſults from, the *Truth* and *Nature* of Things, or Things, Affections and Actions, conſidered as

being what they really are *: For thus to conſider them, is the ſame Thing with conſidering them as being *fit*, and tending, in the *Nature* of them, to render our rational, ſocial and immortal *Nature*, in the whole, ultimately happy. And ſuch Affections and Actions, correſpondent to ſuch Natures and Characters, muſt be neceſſarily and eternally fit; it being impoſſible to conceive otherwiſe of ſuch Natures and Relations, but that ſuch moral Affections and Actions will reſult as *fit* and *right*, and their contrary, as *unfit* and *wrong*. So that the *general Good* of the whole, the *Nature* and *Fitneſs* of Things, and *the Truth* of Things, or Things conſidered as being what they are, do, as I apprehend, really coincide, and, in Effect, come to the ſame Thing, in ſettling the Criterion of *Right* and *Wrong*, or the Teſt whereby we muſt determine what we are to chuſe or avoid, and to do or forbear.

XII. *MORAL Good* muſt therefore conſiſt in freely chuſing and acting conformable to the *Truth* and *Nature* of *Things*; or to Things, Affections and Actions conſidered as being what *they* really are; that is, conſidered as tending, or not tending to our true Happineſs, as being what *we* really are. Or (which is the ſame Thing) it conſiſts in chuſing and acting according to the *Fitneſs of Things*, or to Things, Affections and Actions, conſidered as fit or ſubſervient, in their own Nature, to promote our beſt *Good* and Happineſs *in the whole*. And this again is the ſame Thing with acting according to *right Reaſon* (which has been ſometimes called the *Criterion*)

* Vide *Clarke*, and *Wollaſton*.

it

it being by the right Uſe of our Reaſon that we apprehend Things as being what they really are, and aſcertain thoſe Things, Affections and Actions, which, in the Nature of them, tend to our true Happineſs in the whole; thereby judging what we muſt do and avoid, and forming Rules by which we muſt act in all our Conduct and Behaviour, ſo as to be truly happy.

XIII. (2.) The *Obligation* we are under, as moral Agents, to practiſe accordingly, implies ſome *Law*, binding us, under certain Penalties, to perform ſuch Actions as are morally Good, and to forbear the contrary. This conſtitutes the Notions of *Duty* and *Sin*, and is two-fold, *natural* and *internal*, or *external* and *moral*.

XIV. (1.) The natural and internal Obligation to the Practice of moral Virtue ariſes from the *Law* of our *Nature*, or that Law which GOD hath eſtabliſhed within our own Breaſts, and in the Frame of our Nature. And this is the Law of *Reaſon* and *Conſcience*, together with the Law of *Self-love* and *Self-preſervation*, and the Law of *Benevolence*.

XV. (1.) The Law of *Reaſon* and *Conſcience* is, I think, the ſame Thing which * ſome have called the *moral Senſe*. It is a kind of quick and almoſt intuitive Senſe of Right and Wrong, deriving, as I conceive, from the perpetual Preſence and Irradiation of the Deity in our Minds, dictating with a ſtrong and commanding Force what is reaſonable, fair and decent, and conſequently fit and right to be done, giving us Applauſe and Satisfaction when we conform to it, and

* Vide *Shaftſbury*, *Hutcheſon*, *Turnbull*, &c.

blaming,

blaming, reproaching and filling us with Uneaſineſs and Remorſe, when we act contrary to its Dictates. For it is the Law of our Nature, that we ſhould always affect and act conformable to the inward Senſe of our own Minds and Conſciences; and thoſe conſequent pleaſing or uneaſy Sentiments, conſidering it as a Law, are its Sanctions.

XVI. (2.) The next is the Law of *Self-love* and *Self-preſervation*, which makes us ſolicitous for the Continuance of our Exiſtence, and the Enjoyment of ourſelves. It ariſes from the Conſciouſneſs of our Exiſtence, and of Pleaſure or Pain naturally attending certain Conditions in which we are, or may be, or the contrary; and this Conſciouſneſs is its Sanction. For it is manifeſt that we are, by the Author of our Nature, laid under a Neceſſity of valuing ourſelves and our own *Intereſt*, and of ſeeking and purſuing our own *Preſervation* and *Well-being* or Happineſs, and whatever we find tends to it, or is connected with it; and conſequently that of the Society to which we belong, with which we find our own is, in the Nature of Things, neceſſarily connected.

XVII. (3.) From thence ariſes next the Law of *Benevolence*, or that Diſpoſition we find alſo implanted in us towards the Good of others, ariſing from Reflection, whereby we are led to put ourſelves in each other's Stead, and to have a ſecret Pleaſure or Uneaſineſs in the good or ill Condition of others, from a Conſciouſneſs of our own, in the like Situation; which Sentiments therefore are its Sanctions. This Principle makes us deſirous of each other's Eſteem and Good-will, and

puts us upon doing what we know may be pleaſing and advantageous to each other, and to the whole; ſo that *ſelf* and *ſocial Good* cannot be conſidered in themſelves, as at all interfering, but as being intirely coincident and ſubſervient to each other.

XVIII. But while we reſt here, and act upon no other Views or Motives than theſe *Laws of our Nature* ſuggeſt, without conſidering them as being the Laws of the GOD (or the Author) of Nature; though what we do, may be ſaid, according to the common Acceptation, to be meer *moral* Good or Evil, *Virtue* or *Vice*; yet there will be nothing in it (however firm and ſtable our Conduct may be) that can properly be called *Religion*, which muſt ever enter into the juſt and complete Notion of *Morality*. For *Religion* muſt be underſtood to comprehend every Thing that can either direct or influence our moral Behaviour, and conſequently muſt conſider us in all the Relations wherein we ſtand, not only to ourſelves and one another, but, above all, to the great Author of our Being, on whom we intirely depend, and to whom we are therefore, in all Reaſon, accountable.

XIX. (II.) The *external* and *moral Obligation* we are under to thoſe Actions and Forbearances above-mentioned, ariſes from *moral Government*, or the Conſideration that they are the Will and Law of a Superior who aims at our Happineſs in enjoining them, to whom we are therefore accountable for our Behaviour, and by whom we ſhall be rewarded or puniſhed, that is, made to feel Pleaſure or Pain, according as we behave well or ill, (which are its Sanctions): So that this Obli-

Obligation takes its Force from the former, and is two-fold, *political* and *religious*.

XX. (1.) The *political Obligation* to the Practice of theſe moral Actions and Forbearances, is the Conſideration that they are the public Will, or the Will and Law of the *Society* or Government we live under (and to which we are accountable, whether indeed it be a *Family* or a *State*) enforced by the Sanctions of temporal Rewards and Puniſhments. In this View *moral* Laws become *political* Laws, and *moral* Good, *political* Good; to which many other Laws may be added, for promoting the public Weal.

XXI. But here again, tho' GOD is the Founder of Government, both œconomical and political, yet while we reſt on this Foot, and act meerly under theſe political Views, and with a Regard only to our Intereſt in this World, tho' we may be ſaid to be meer *moral Men* (as that Expreſſion is commonly uſed) or *good Citizens*, and *good Common wealthſmen*, we cannot be ſaid to be *religious*; no, not even in thoſe Actions that relate to GOD himſelf. But,

XXII. (2.) The *religious Obligation* we are under to thoſe Actions and Forbearances that are neceſſary to our Happineſs in the whole, is the Conſideration that they are the Will and *Law* of *GOD*, enforced by the Sanctions of eternal *Rewards* and *Puniſhments*; even the Will and Law of that GOD who is our Creator, our Preſerver and ſupreme moral Governor, the great Author, Head and Lord of the whole ſocial Syſtem; and to whom we are juſtly accountable for all our Behaviour, and by whom we muſt expect to be

treated well or ill, according as that Behaviour ſhall be found to be good or bad.

XXIII. For it will appear hereafter, that they muſt be the Will and Law of GOD concerning us, becauſe He being perfectly happy, and Self-ſufficient to his own Happineſs, cannot aim at any Advantage to himſelf, in giving us Being, or in any of his Diſpenſations towards us; and conſequently, that his great End muſt be our Happineſs; and that this he will always conſider as *his* Intereſt, his Delight and Glory, that his rational Creatures be in the whole, a happy Syſtem, by doing what is fit and right upon all Occaſions. It being therefore his Aim that we be happy, whatſoever, in the Nature of it, and according to the Conſtitution which he hath made, tends to his Honor and our true Happineſs, as being therefore fit and right, muſt be his *Will* and *Law* concerning us, and conſequently our *Duty*; and what is contrary thereto, muſt be *Sin*.

XXIV. That, therefore, which conſtitutes the Nature of *Religion*, and which denominates our Actions and Behaviour *religious* and makes *Religion* and *Morality*, in the complete Notion of them, coincident, is,—That we forbear whatſoever tends to our Miſery, and do every Thing that tends to our Happineſs in the whole, in Obedience to the Will of GOD, and from a Senſe of Duty to Him, remembering always that we are in View of his All-ſeeing Eye, and muſt give an account of ourſelves to Him.

XXV. Thus upon the whole it appears, That *Morality*, in the juſt Extent of it, is the ſame Thing with the *Religion of Nature*, or that *Religion* which is founded in the *Nature* of Things;

Things; and that it may be defined,—The Purſuit of our true Happineſs by Thinking, Affecting and Acting, according to the *Laws* of *Truth* and *right Reaſon*, under a Senſe of the *Duty* that we owe to *Almighty GOD*, and the Account we muſt expect to give of ourſelves to Him *.

The Buſineſs or Subject of this Eſſay propoſed.

XXVI. SINCE, therefore, *Truth and Duty* are thus neceſſarily connected, it muſt be our Buſineſs in this Eſſay to ſearch out all the *Truths* that relate both to *ourſelves*, to *GOD*, and our *Fellow Creatures*, and thence to deduce the ſeveral *Duties* that do neceſſarily reſult from them.

Now theſe may be all reduced to that grand ancient Principle of true Wiſdom, *Know thyſelf*; which muſt imply, not meerly the Knowlege of ourſelves, ſingly conſidered, but alſo in all the Relations wherein we ſtand; for this is the Knowlege of ourſelves in the whole. And becauſe we are *active* as well as *intelligent* Creatures, and our Happineſs depends on *Action* as well as *Thinking*, it muſt therefore be underſtood to mean a *practical Knowlege*. I ſhall accordingly explain this Enquiry under theſe *ſix* following Heads, which, in order the better to bring them home to Life and Action, I chuſe to expreſs generally in the firſt Perſon, or in the Manner of a Converſation with ourſelves; which Method may, perhaps, be moſt uſeful, in order to teach young People how to reaſon with themſelves upon theſe great and important Subjects to the beſt Advantage.

* Vide *Crouſaz's Art of Thinking*, Vol. 1.

XXVII. Let therefore every one, in order to the right Knowlege of *himſelf*, his *Duty* and *Happineſs*, and that he may the more effectually be engaged in Practice, thus ſeriouſly reflect and enquire concerning himſelf.

1. What ***am I?***

2. ***How*** came I to be what I am?

3. *For* what *End* was I made and have I my *Being?*

4. *What* ought I immediately to *do*, and *be*, in order to anſwer the *End* of my *Being?*

5. *Whether am* I what I ought to *be?* — *If not,*

6. *What* muſt I perform, as a Means, in order to *be* and *do* what I ought; and in order *finally* to anſwer the *End* of my *Being?*

The *three firſt* of theſe Enquiries will diſcover the *Truths*; and the *three laſt*, the *Duties*, that we are concerned to *know* and *do*, in order to our true Happineſs: And the Truths are the *ſpeculative*, as the Duties are the *practical*, Part of *Moral Philoſophy.*

PART

PART I.

The *Speculative* PART of MORAL PHILOSOPHY.

CHAP I.

Of the Nature of Man, *his* Excellencies *and* Imperfections.

I. IT is *firſt* neceſſary that we conſider the *Truths* contained in the *Speculative* Part of this Science, called *moral Philoſophy*, which relate to *GOD* and *ourſelves:* And as we take our Riſe to the Knowlege of GOD and his Conduct towards us, from the Knowlege of ourſelves, and our Intercourſe one with another; we muſt therefore begin with ourſelves; and in order hereunto, let every one ſeriouſly aſk himſelf the following Queſtion, which is the firſt of thoſe mentioned in the Introduction; viz.

What *am I?* This is a Queſtion which I doubt but few ſeriouſly think of, or much concern themſelves about, and ſo live and die great Strangers to themſelves, however near and dear that *Self* of ours is or ſhould be to us! And that every one may duly anſwer this Enquiry, let him thus conſider and reaſon with himſelf.

II. As I am certain from the Perceptions and Operations of my own Mind, that *I am*, or have

a Being; ſo I know that I am not a *Stock*, a *Stone*, or a *Tree*; for they have manifeſtly no Senſe or Activity. But I am conſcious that I can ſee, hear, taſte, ſmell, feel, enjoy *Pleaſure*, and ſuffer *Pain*; and that I can ſpontaneouſly *exert* myſelf, and *act* and move from Place to Place, in purſuing the one, which I love and delight in, and in avoiding the other, which I hate and dread. All theſe are much nobler Powers and Faculties than thoſe inanimate Beings are furniſhed with.

III. I ALSO know that I am not a *Beaſt*, a *Horſe*, a *Dog*, or an *Ox*, &c. for tho' they appear to ſee, hear, and to feel Pleaſure and Pain as I do, and can move themſelves ſpontaneouſly from Place to Place, *&c.* yet they have but low, groveling Senſations, Exertions and Enjoyments. They appear to have no Notion of any Thing but the Objects of Senſe. They can conceive nothing of Duty and Sin, and ſeem capable of no other Enjoyment but Meat, Drink, and the Means of continuing their Species, and defending themſelves; and theſe only are the Things to which their Exertions and Activity tend.

IV. WITH Regard to theſe, they have, indeed, a wonderful Sagacity, and what looks like Reaſoning, Deſign, Contrivance, and a ſocial Tendency; but theſe do not ſeem to be any Thing of their own, becauſe they have them originally, and do not acquire them by Teaching, Trial and Induſtry. This Sagacity therefore ſeems to be what we call an *Inſtinct*; by which Word, nothing elſe can be meant, but that they are rather paſſively acted and conducted by ſome other Being—ſome governing Mind on whom they depend, according to certain Laws of Nature

ture which He hath eſtabliſhed—than that they act from any Principle of Deliberation and Deſign within themſelves.

V. THESE Senſations, Appetites and Exertions, I find indeed, I have in common with them; but then I am conſcious of Powers and Faculties nobler by far than theſe. For I find I can *reflect* and look into my own Mind, and conſider myſelf, with my own Powers and Actions, and their Objects. I can attend to the Light of the *pure Intellect*, and *compare* one Thing with another: I can obſerve their ſeveral *Relations*, and can abſtract and give general Names. I can *judge* of True and Falſe, and of Right and Wrong. I can deliberate and weigh Things. I can *reaſon* and infer one Thing from another, and reduce them into *Method* and Order, according to their various Connections and Dependencies. I can *excite* Imaginations and Conceptions of Things paſt or abſent: I can recollect them in my Mind at Pleaſure, and reject or *keep* them under my Conſideration as I pleaſe, at leaſt in a good Meaſure; and I am at *Liberty* to ſuſpend judging till I have carefully examined them, and to *act*, or not to act, in Conſequence of my Deliberations, as I think fit. In the Impreſſions of Senſe indeed, and the Perceptions of Evidence, I am paſſive; but in all thoſe I am evidently active, and can chuſe or refuſe, will or nill, act or forbear, from a Principle of Self-exertion. Now all theſe are truly great and noble Powers, and give me a high Preheminence above the Brute Creation.

VI. I CAN, moreover, in Conſequence of theſe Abilities, contrive and project *Ends* and *Means*, Reaſons of acting, and *Rules* to act by,

and can foreſee much of the Events of my Conduct. I can give *Laws*, and propoſe Motives to myſelf or others: I can exact an Account of myſelf or them, and give an Account to myſelf or others whether I or they do, or do not, act according to thoſe Laws. And I find, that as I love or hate Things according as they are agreeable or diſagreeable to me; ſo I have Hopes or Fears, Joys or Griefs, according as I feel, or have in View, Pleaſures or Pains, and am conſcious of having done well or ill, and that my own *Conſcience* will not fail to juſtify and applaud, or accuſe and condemn me accordingly: And as I feel great *Joy* and *Satisfaction* in having done what I apprehend to be right, ſo I feel no leſs *Shame*, *Horror*, and *Remorſe*, when I have done what is wrong.

VII. FROM hence I not only know that I have a Being, but alſo that when I am in tolerable Circumſtances, and do well, I have a great Enjoyment of that Being;—that it is very dear to me, and that I am, above all Things, concerned to preſerve and continue it, and to make it as comfortable and happy as ever I can. Hence, therefore, I am deſirous to acquire and enjoy all the Means, all the Accommodations, all the Goods of the Mind, Body or Fortune, that are neceſſary and convenient for that Purpoſe; which I have alſo a great Value for, in Proportion to their Subſerviency to that End, and am very *fearful* of being deprived, and very apt to be *diſpleaſed* or feel Reſentment at any One tha twould deprive me of them, and, on the contrary, *grateful* to any One that does any Thing towards furniſhing me with them, or ſecuring them to me. All theſe Deſires

ſires and Affections of the *private Kind*, are evidently planted in our Nature to be ſubſervient to our perſonal Subſiſtence and Well-being.

VIII. FURTHER, as I can look back and remember what I have known or been conſcious of in my Time; ſo I can imagine a Time when I was not, and conceive a Notion of a great Number of Ages and Tranſactions before me, and of an endleſs Succeſſion of Ages and Tranſactions to come. I can not only conceive that I may, but cannot refrain from being earneſtly deſirous, in ſome Condition or other, that I ſhould bear a Part in them, and enjoy myſelf happily through all imaginable Periods of Duration. Hence, though I know there muſt have been a Time when I began to be, yet I am ſolicitous that I may never ceaſe to be and enjoy myſelf; and cannot avoid having Hopes of this, even after Death, ſince this Life turns to ſo little Account. All theſe are ſo many Facts, which I am conſcious and intuitively certain of, if I look carefully within myſelf; and ſuch as theſe are the Properties of my *Soul* or *Spirit*, which is properly *myſelf*, my reaſonable and active Nature.

IX. BUT beſides theſe Things which relate to my *Soul* (*myſelf*, or *ſpiritual Nature*) I find that I have a wonderfully contrived, an admirably uſeful Engine, *my Body*, which I conſtantly carry about me, and animate throughout, being tied and confined to it by the preſent Laws of my Nature. I find that it conſiſts of a vaſt Number and Variety of Parts and Organs, exquiſitely framed and fitted to each other, and to all the Functions, Powers and Operations of my Soul. I have Eyes to ſee, Ears to hear, a Tongue to

ſpeak, Hands to handle, Feet to walk, &c. Beſides this I have a thouſand Inſtances of the moſt wiſe Deſign and Contrivance, in all the inward Parts throughout, for the various Purpoſes of the Animal Œconomy, which are not immediately ſubject to my own Will and Activity. Upon the Account of all theſe, as well as the abovementioned Powers of my Soul, I muſt confeſs that, however I came to be, I am indeed *fearfully and wonderfully made.*

X. I ALSO find, upon looking about me, an endleſs Variety of ſenſible Objects; a glorious Heaven above me, and a ſpacious Earth beneath me, furniſhed with a ſurprizing Variety of Inhabitants, all connected (together with my own Body, one of the moſt curious Machines of them all) in a moſt wonderful Manner one with another. So that it is manifeſt from their mutual Dependence and Subſerviency, that they are contrived and deſigned to conſtitute, as in Fact they do, one harmonious, beautiful and uſeful Syſtem; one complete and intire Whole; in which I find every Thing fitted, in the beſt Manner, to my own Conveniencies and Pleaſures, both for the comfortable Subſiſtence of my Body, and the Entertainment and Delight of my Soul; yet ſo, that it appears at the ſame time, the manifeſt Deſign of them to excite, engage, direct and employ my Activity, without which I find I cannot comfortably enjoy either myſelf or them.

XI. I CAN moreover carry my Thoughts and Imaginations throughout the vaſt Spaces of Heaven and Earth, and have a mighty Curioſity to pry and ſearch out the Secrets and Laws of Nature, to diſcover and conceive, as much as I can, of the great

great Author of it, and what Sort of Behaviour and Conduct is ſuitable to my Nature, and to the Relation I ſtand in to Him and my Fellow Creatures, as tending to make them and me happy. For a Conduct that has ſuch a Tendency, muſt be amiable, cannot fail of approving itſelf, not only to my own Reaſon and Conſcience, but alſo to Him and all reaſonable Beings, whoſe Eſteem and good Will I am, from a Tendency founded in Nature itſelf, very ſolicitous to obtain *.

XII. OF ſuch reaſonable Beings, as I know there are a great Number of my own Kind, ſo I cannot have the leaſt Doubt but there are others of various Orders above me, which may probably have other and nobler Senſes than thoſe five narrow Inlets that I am acquainted with and confined to, as alſo far greater and nobler Abilities, both of Underſtanding and Activity, than I am furniſhed with. This I can eaſily conceive to be poſſible; and, from the various Gradations in Perfection of Being, in the ſeveral Tribes below me, it is very probable there may be the like Gradations in the ſeveral Tribes of Beings above me.

XIII. As to thoſe of my own Species (from which by Analogy I may form ſome Notion of thoſe higher Beings) I find we were evidently made for Society, being furniſhed with the Power of *Speech* as well as *Reaſon*, whereby we are capable of entering into the Underſtanding of each other's Minds and Sentiments, of holding mutual Intercourſe and Converſation one with another,

* See Introduc. XV. XVI. XVII.

and

and of jointly conſpiring to promote our common Well-being. To this we are naturally led by a Principle of *Benevolence*, *ſocial Diſpoſitions* and *Affections*, founded in the Frame and Condition of our Nature, which not only places us in the various Relations of *Huſbands*, *Wives*, *Parents*, *Children*, and other *Relatives*; but alſo lays us under a Neceſſity of mutual Dependence one upon another, which obliges us to enter into Compacts for our Defence and Safety, for maintaining both private Right and public Order, and promoting the common Good of our Species, in the ſeveral Communities to which we belong.

Now, as I have a quick Senſe of what is right in others towards me as being what I am, and of my own Eaſe and Comfort, ſo I cannot diveſt myſelf of a Senſe of what muſt, for the ſame Reaſon, be right in me towards others, and a Senſe of Tenderneſs and Compaſſion for thoſe that are in Miſery, whereby I am ſtrongly prompted to relieve them: And theſe Tendencies and Affections of *the ſocial Kind*, are evidently planted in us for promoting our ſocial Happineſs. Hence, laſtly, as I cannot long enjoy myſelf in a State of Solitude, and have a ſtrong Paſſion for Society; ſo I find, in Fact, that my true Intereſt and Enjoyment of myſelf, depends on the general Intereſt and good Order of the Community, and this, in Addition to thoſe ſocial Diſpoſitions, ſtrongly prompts me to the Love of my Country, and to be forward and active in whatever may promote the public Weal.

Such are my Abilities and Advantages, and ſuch my Condition, Circumſtances and Tenden-

cies,

cies, and ſuch thoſe of the Kind to which I ſtand related.

XIV. BUT then, if I conſider myſelf a little further, I find, after all, that at beſt I am attended with very great Limitations and Imperfections. I cannot ſubſiſt myſelf a Moment in Eaſe or Exiſtence, nor add one Power or Faculty to thoſe I have. There are certain Bounds (ſmall indeed compared with what I can eaſily imagine) beyond which I cannot at all extend or exert them. My Sight and Hearing are very ſcanty. My Underſtanding is but ſmall. My Conceptions are very feeble. My Memory is very brittle; my Attention very weak; my Knowlege very confuſed; my Will very irreſolute; my Power very infirm, and my Activity can extend but to a very ſmall Compaſs!

XV. BUT, which is worſe, and is indeed the general Complaint of every one more or leſs, I find that we are troubled with ſome unhappy Tendency or other, which ſeems to be founded in the Frame of our Nature; ſome idle, ſenſual Diſpoſition; ſome importunate Appetite, or ſome untoward Paſſion, which it is very difficult to keep within reaſonable Bounds, and in Indulgence to which it is much if we have not contracted ſome ill Habit or other, or, at leaſt, been guilty of many grievous Miſcarriages, for which our Reaſon and Conſciences have ſadly reproached us, and given us very great Uneaſineſs, nay, ſometimes terrible Apprehenſions and Forebodings of Vengeance to come, unleſs we repent and reform. Multitudes, I obſerve, are miſerable Slaves to theſe perverſe Diſpoſitions and Habits. Hence the ſad Complaints of the Prevalence of Luſt,

Luſt, Paſſion, Prejudice, Pride, Deceit, Oppreſſion, *&c.* much obtaining in the World, corrupting and byaſſing the Minds, perverting the Judgments and Reſolutions of Mankind, and leading them into many Errors and Vices, to the great Miſchief and Confuſion of Society, as well as the Ruin of particular Perſons.

XVI. AT the ſame time we find, by ſad Experience, that we are daily liable to many Infirmities and Diſeaſes, Pains and Miſeries, Loſſes and Diſappointments, and a perpetual Uncertainty, with reſpect to Life, Health, and every Thing about us; and that hence we muſt expect, in a little Time to quit our preſent State of Being, and reſign to the common Fate of a Diſſolution, which is called *Death*, that King of Terrors, who is inceſſantly making his Approaches towards us in one Shape or other. Such a ſtrange Mixture is human Nature! Such a various Creature is Man! Such his noble Abilities and Excellencies on the one Hand, and ſuch his Imperfections and Wretchedneſs on the other!—

On this Subject the *moral* and *pious* Dr. *Young*, in the firſt of his Night-Thoughts, has ſo excellently expreſſed Himſelf, that I cannot conclude this Chapter without a few Lines from Him:—

How poor, how rich, how abject, how auguſt,
How complicate, how wonderful is *Man?*
How paſſing Wonder HE who made him ſuch?
Who center'd in our Make ſuch ſtrange Extremes?
From different Natures marvelouſly mix'd,
Connection exquiſite of diſtant Worlds!
Diſtinguiſh'd *Link* in Being's endleſs Chain!

Midway

Midway from *nothing* to the DEITY!
A Beam etherial fully'd and abſorpt!
Tho' fully'd, and diſhonor'd, ſtill divine!
Dim Miniature of Greatneſs abſolute!
An Heir of Glory! a frail Child of Duſt!
Helpleſs Immortal! Inſect *infinite!*
A Worm! a God!—I tremble at myſelf,
And in myſelf am loſt!———

CHAP.

CHAP II.

Of the Author *of our* Nature *, *His* Perfections *and* Operations.

I. TO proceed to the next Enquiry; let every One in the *ſecond* Place, ſeriouſly aſk himſelf this Queſtion;

How came I to *be*, and to be ſuch an imperfect and ſinful *Being* as *I am?* This is ſurely a Queſtion of the very laſt Importance, for we cannot have a right Knowlege of ourſelves, without conſidering, not only what we are in ourſelves, but alſo how we ſtand variouſly related, and particularly, without looking to the Cauſe of our preſent Being and Limitations †. In order to anſwer this Queſtion then, let us conſider and reaſon with ourſelves in the following Manner.

II. I KNOW that I have a Being, becauſe I perceive and act; and that I muſt have had a Beginning of Exiſtence, becauſe there muſt have been a Time when I did not perceive or act: for I can have no Notion of the Exiſtence of an intelligent active Being, without conſcious Perception and Activity. If then I began to be, I muſt have been made. It is certain I could not come into Being by meer *Chance*, for that is nothing

* *Quid prius dicam ſolitis parentis,*
Laudibus, qui res hominum ac Deorum,
Qui mare & terras, variiſque mundum,
Temperat horis? HOR.

† See Introd. XXVI.

but

but an empty Name, which we vulgarly uſe only as a Cover to our Ignorance or Inadvertence. I alſo know I did not make myſelf, for that is impoſſible, and would imply, to be, and not to be, at the ſame Time; nor have I Power to continue myſelf in Being ſo much as one Moment; nor can I a Moment ſecure my Health, or any of my Enjoyments *, ſo that I find I am wholly a limited and dependent Being.

III. IT is therefore certain, that I muſt have had a Cauſe; for an Effect, or Thing made, without a Cauſe, is a Contradiction, and can have no Meaning. There muſt then be ſome other Being on whom I depend. And ſince *there cannot be an Effect without a Cauſe*, it is evident that the Cauſe of my Being muſt have Powers capable of producing ſuch an Effect; otherwiſe there would ſtill be an Effect without a Cauſe, than which nothing can be more abſurd. It is evident that my Parents could not be the adequate Cauſes: They could, at moſt, be only the Occaſions or Inſtruments of my Being; for it never was in their Power that I ſhould be at all, or having been, that I ſhould be ſuch as I am; nor could they continue me a Moment in Being, Health or Eaſe. It is therefore plain that I muſt look higher for an adequate Cauſe, both of my Exiſtence and Subſiſtence.

IV. IT is moreover manifeſt, that *a Cauſe can not give what it hath not*, or, which is the ſame Thing, produce an Effect more noble, or of greater Powers or Perfections than itſelf; for then again, there would be an Effect without a

* Chap. 1. ſect. XIV.

Cauſe,

Cauſe, or Something produced by nothing, which is impoſſible. Hence, therefore, it is plain, that what is deſtitute of Perception, Conſciouſneſs and Intelligence, cannot produce a perceptive, conſcious, intelligent Being. What is void of any Principle of Deliberation, Liberty and Activity, cannot produce a conſiderate, free, active *Being*, *&c.* It is conſequently evident, that the Being who brought me into Being, muſt himſelf be poſſeſſed of Powers or Perfections analogous to thoſe I experience in myſelf.

V. SINCE, therefore, I know I have ſome conſiderable Degrees of Underſtanding, Knowlege, Will, Force and Activity, with Freedom of Deliberation, Choice and Deſign, and the Powers of Self-exertion, and Self-determination, together with ſome Senſe of Benevolence, and of Right and Wrong, or Equity and Iniquity, and alſo ſome Diſpoſition to do the one, and avoid the other *;—it is from hence evident, that the Almighty Being, who made me, and whom I call GOD, being the genuine and adequate Cauſe, from whom I derived, and on whom I depend, muſt Himſelf have Underſtanding, Knowlege, Will, Force and Activity; muſt have Liberty, Choice, Deliberation, Self-exertion and Self-determination; and muſt be a Being of Equity, Juſtice, Goodneſs, and all other moral Perfections which are implied in theſe, and which are comprehended under the Terms *Holineſs* and *Rectitude*. Since them I am thus truly made by Him, and in ſome Meaſure to reſemble Him, He

* Chap. 1. ſect. V. VI.

muſt

muſt therefore be ſtrictly and properly my *Parent*, or the *Father of my Spirit*.

VI. Now *what* I thus argue from myſelf to the Cauſe of my Exiſtence, muſt be as true of every other intelligent active Being, that knows he muſt have had a Beginning of Exiſtence, and is limited and dependent, however ſo perfect, as it is true of me. From whence it is evident, that this univerſal Cauſe muſt be poſſeſſed of the higheſt Perfections and Powers that are conceivable, or do at all obtain, and that he muſt hold them entirely independent of any other Being whatſoever. And, being independent of any other Being, it is evident, that He cannot be under the Power of any other Being to limit or controul Him, but that all other Beings muſt be entirely dependent upon Him, and conſequently muſt have derived from his Will and Power, and therefore be limited to various Degrees of Being and Perfection, as pleaſes Him. Hence He muſt hold, poſſeſs and enjoy *all poſſible Perfection* in and of Himſelf, without any poſſible Limitation or Imperfection. He muſt be the univerſal *Father of Spirits*, and was accordingly by the wiſeſt of the Ancients, ſtiled, *The Father of the Univerſe* *. τȣ γαρ και γενος εσμεν—χαιρε πατερ, &c †.

VII. SINCE, therefore, he thus exiſts, independent of all other Beings, and they, by the Neceſſity of their Nature, derive from Him, and depend on Him, it is plain that he muſt exiſt originally by the abſolute Neceſſity of his Nature without any Cauſe, and conſequently be *All in All*, All that truly *is*, All Perfection and Fulneſs

* Vide *Clarke*'s and *Burnet*'s *Boyle*'s *Lectures*.

† Arat. in St. Paul. Acts xvii. 28.

of

of Being, or *Being* and Perfection, by way of Eminency, and ſo He alone muſt be the *neceſſarily exiſtent Being*, or that Being, to whom it is peculiar that *Exiſtence* is neceſſarily implied in his very *Eſſence*. Hence He was, by the wiſeſt of the Ancients, called the TO ON, and the ὁ ὄντως ὤν, or *the Being who truly exiſts*; and hence the Name *JEHOVAH*, by which He thought fit, from the Beginning, to be called, in Contradiſtinction to all precarious and dependent Beings, ſignifies, *The Eſſence exiſting*, or the Being whoſe Eſſence implies Exiſtence, and whoſe Exiſtence is ever preſent, without any Limitation to Time or Place.

VIII. Nor can there be more than *One* ſuch Being, becauſe it is thus evident that He alone can *neceſſarily exiſt*, and that *all poſſible Perfections* are united in Him, or are *One* in Him; it being a Contradiction, that two or more Beings ſhould each have all poſſible Perfection. And ſince He muſt thus have ſuch an abſolute Fulneſs of Being, He is on that Account ſaid to be *Truth* and *Good*, by way of Eminency: He is *Truth*, as in Him there is all Reality; and *Good*, as in Him there is all Excellency, even every Thing that can contribute to render both Himſelf and all His Creatures entirely happy; and He is called *Truth*, as He is intelligible; and *Good*, as He is eligible. He muſt therefore be the Source of all *Happineſs*, both with regard to the *Intellect*, *Will*, *Affections* and *Activity*.

IX. In this Method of Reaſoning it is evident, that the great Cauſe or Author of my Being and Powers, and thoſe of all other Spirits, or intelligent active Beings, muſt neceſſarily be *Infinite*, *Eternal*

Eternal and *Unchangeable*. For if He be out of the Power of every other Being to limit or controul Him, his Knowlege, Power and Activity, cannot be confined to any particular Object, in any Point of Space or Duration, ſince all Being, Time and Place, depend on Him; nor can He be liable to any Change from any Power whatſoever, ſince all Powers derive from Him. So that, as there never was a Time when He could have begun to be, ſo it is impoſſible he ſhould ever ceaſe to be, or be altered from what he is. And for the ſame Reaſon that he cannot but be preſent here or there, or to every particular Perſon or Thing, in any aſſignable Place or Point of Space, he cannot but be every where elſe, or *Omnipreſent*, ſince all Exiſtence perpetually depends on Him. Hence it is plain, that all Things paſt, preſent or to come, in all Parts of the Univerſe, muſt at once be preſent to Him, as being perfectly known to Him; and muſt be ſubject to Him, as being intirely dependent on his Almighty Will and Power.

X. NOR can I doubt of the Exiſtence of ſuch a *neceſſary and eternal Being*, from the Exiſtence of *neceſſary and eternal Truth*. There are a great Number of evident Truths that come within our Reach, which I find exiſt neceſſarily and eternally independent of my Mind, or any other created Mind whatſoever: And by the Light and Evidence of many of theſe (to which I find my Mind is paſſive) I am enabled to judge of True and Falſe, and of Right and Wrong, in every particular Caſe. Thus, for Inſtance, I can certainly ſay, that—Action implies Exiſtence;—an Effect muſt ſuppoſe a Cauſe;—*the Whole* is bigger than

than either of its Parts;—Things equal to one and the ſame Thing are equal among themſelves;—what is Right or Wrong in another towards me, muſt be equally Right or Wrong in me towards him, &c.

Now, theſe and the like Truths imply the neceſſary Habitudes of certain Eſſences that do not depend on any particular Exiſtences in Nature, and muſt therefore have an antecedent mental or intellectual Exiſtence; and there can be no Conception of Truth without a Mind perceiving it, or in which it exiſts. Since, therefore, there are eternal Truths neceſſarily exiſting, independent of any created Mind, or any Thing exiſting in Nature, it is evident there muſt be an eternal, neceſſarily exiſting, independent Mind, in which they originally exiſt, as one eternal Light of Truth, and by whom they are exhibited to all other Minds in various Meaſures, according to their ſeveral Capacities and Application, enabling them to judge of every particular Thing that comes within their Notice *. This, therefore, muſt be the great *Parent Mind*, from whom derives all Light and Knowlege to every created Intelligence, being, as it were, the intellectual Sun enlightening our Minds, as the ſenſible Sun, by his inceſſant Activity, enlightens our Eyes.

XI. WHAT I have thus argued from my own Exiſtence, Powers and Faculties, as well as thoſe of every other intelligent and active Creature, and from the Exiſtence of eternal Truth, may be alſo demonſtrated from the Exiſtence of every ſenſible

* Vide *Norris*'s Ideal World and Miſcellanies, *Cambray*'s Demonſtration, and *Cudworth*'s Int. Syſt. p. 734—5. Edit. 1743.

Thing

Thing that I ſee, hear and feel, from without me. I know that I am not the Cauſe of any of thoſe Impreſſions that are made upon my Senſes; Light, Colors, Sounds, tangible Qualities, *&c.* I am ſure they do not depend upon my Will and Activity; for I am intirely paſſive in the Reception of them. Nor can they be without a Cauſe, nor yet from any ſenſeleſs, inert or unactive Cauſe; for that is a Contradiction in Terms. They muſt therefore be the conſtant Effects of an intelligent Cauſe, intimately preſent with me, and inceſſantly active upon me, who continually produces all theſe Senſations in my Mind, correſpondent to the Archetypes in his all-comprehending Intellect, according to certain ſtable Laws, or fixed Rules, which He hath eſtabliſhed to Himſelf, and which are commonly called the Laws of Nature. When therefore I conſider the whole Syſtem of theſe ſenſible, as well as intelligible, Objects that ſurround me, and under the Impreſſion of which I continually live, I muſt conclude, that *I live, and move, and have my Being*, in Him, who is the perpetual and *Almighty* Author of them *.

XII. I FIND theſe ſenſible Objects are all firmly connected together;—Things viſible with Things tangible, and all the various Combinations of them one with another, ſo as to conſtitute one moſt beautiful and uſeful Whole, which we call the *natural World*. In all theſe I manifeſtly diſcern the moſt wiſe Deſign, and the moſt exquiſite Contrivance and Adjuſtment of Ends

* Vide Biſhop *Berkeley*'s Dialogues, Pages 78, 79, *&c.*

and Means *; from whence I gather, that they muſt be the Effects of a moſt wiſe and deſigning Cauſe. I likewiſe evidently experience that they are all contrived in the beſt Manner to render them ſubſervient to all the Purpoſes of my Subſiſtence and Well-being, and that of the whole rational and moral Syſtem, which we call the *Moral World*; from whence I muſt conclude the glorious Author of them to be, not only an infinitely *wiſe* and *powerful*, but moreover an infinitely *kind* and *benevolent* Being.

XIII. I DO not, indeed, find, upon a cloſe Examination, that there is any neceſſary Connection between theſe Objects; as for Inſtance, between the Objects of *Sight* and *Feeling*: The one appears to have only the Nature of a Sign with Regard to the other, being all alike, meer paſſive Perceptions in our Minds, between which there can be no Relation or Cauſality. Thus the Connection between them, tho' ſtable, is entirely arbitrary; as is that between the Sound, *Man*, and the Thing ſignified by it. Hence I gather, that I muſt unavoidably conſider the one with regard to the other, to have the Nature of a wonderful Language †, whereby the great Author of Nature appears to be continually preſent with me, diſcovering his Mind and Will to me (in a ſtable and invariable Manner, which I find I can always depend upon) and, as it were, ſpeaking to me, and directing me how to act, and conduct myſelf in all the Affairs of Life; whereby he manifeſtly diſcovers a conſtant watchful *Pro-*

* Chap. 1. ſect. X.

† See *Minute Philoſopher*, Dial. 4.

vidence

vidence over me in all my Ways. From this it is evident, not only that He is, but that He muſt be, both a Being of infinite *Goodneſs*, *Wiſdom* and *Power*, and of the moſt ſtable *Truth*, and invariable *Integrity*.

XIV. I MOREOVER ſee and feel a vaſt Variety of *Motions*, on the Laws of which, moſt wiſely contrived, depends the whole Order, Harmony and Uſefulneſs of the natural World. But it is certain that nothing corporeal can move itſelf, being, as ſuch, meerly paſſive and inert; and yet it is no leſs evident, that Motion implies Force and Activity in the Mover *; and ſince nothing can act where it is not, it manifeſtly follows, that in all the wiſely contrived Motions of Nature, as well as all other Objects of Senſe, both in the Heavens above, and in the Earth below, we conſtantly ſee and feel the univerſal Preſence of that moſt *wiſely deſigning*, that moſt *powerfully active*, *all-comprehending Mind*, who both begins and continues Motion, and is therefore the *Almighty Author* and *Preſerver* of all Things.

XV. I SAY, we both *ſee and feel his univerſal Preſence*; for it is manifeſt, that He may as truly be ſaid to be an Object of Senſe as any human Perſon. For, What do I ſee when I behold a King? Not the Spirit or Soul, which is properly the Perſon, and which, in the Nature of it, cannot be an Object of Senſe. No: I ſee only the Shape and Color of a Man, cloathed with gorgeous Robes. In like Manner, I cannot ſee GOD, as He is a Spirit, and, as ſuch, is inviſible; but I as truly ſee Him, as I ſee a Man

* *Mens agitat molem.* VIRG.

like myſelf; nay, indeed, more manifeſtly than I can behold any mortal Man: For I ſee Him in every viſible Shape and Form in all Nature. I behold Him in all the infinitely various Modifications of *Light* and *Colors* throughout the whole Creation; in all which, He is every where preſent, being, as it were, *cloathed with Light, as with a Garment*; which Expreſſion, by the Bye, is rightly obſerved to be of like Import with that Saying of the ancient Eaſtern Sages, That *GOD hath Light for his Body, and Truth for his Soul* *. In the ſame Manner, I may truly ſay, I feel Him in the *Heat*, in the *Wind*, in every tangible Figure and Motion, *&c.* I hear Him in every Sound, and taſte him in every Morſel, *&c.* In a Word, I muſt again ſay, that it is HE who is *All* in *All*; and that it is only the groſſeſt Inſenſibility and want of *Attention*, that hinders heedleſs *Man* from *ſeeing* HIM and *feeling* HIM intimately in all Things, and at all Times.

On this pleaſing Subject, hear a few of the divine Sentiments, delivered in a ſublime and philoſophical *Hymn*, by a great † Poet, happy in all Things, but chiefly in this the moſt valuable of all; I mean, the leading his Readers *thro' Nature's* Works to Nature's *GOD*—that *GOD* to whom he tuned his Reed, whoſe inſpiring Preſence he ever felt, and ever ſtrove to make others feel: For the true Love of *GOD*, and for his Sake, the unconfined Love of all his Creatures, in which He is ſeen, are inſeparably connected.

* See *Minute Philoſopher*, Dial. 4. §. 5, 15.

† *Thomſon.*

—The

——The SEASONS, as they change,
Are but the *varied GOD*. The rolling Year
Is full of HIM. Forth in the pleaſing *Spring*
HIS Beauty walks, HIS Tenderneſs and Love.
Then comes HIS Glory in the Summer-months,
With Light and Heat refulgent. Then HIS Sun
Shoots full Perfection thro' the ſmiling Year:
And oft HIS Voice in dreadful Thunder
ſpeaks;—
HIS Bounty ſhines in Autumn unconfin'd,
And ſpreads a common Feaſt for all that lives.
In Winter awful HE! with Clouds and Storms
Around HIM thrown, Tempeſt o'er Tempeſt
roll'd,
Majeſtic Darkneſs! on the Whirlwind's Wing,
Riding ſublime, HE bids the World adore.—
But wandering oft, with Brute unconſcious
Gaze,
Man marks not HIM, marks not the mighty
Hand,
That, ever-buſy, wheels the ſilent Spheres;
Works in the ſecreet Deep; ſhoots, ſteaming,
Thence
The fair Profuſion that o'erſpreads the Spring;
Flings from the Sun direct the flaming Day;
Feeds every Creature, hurls the Tempeſt forth;
And, as on Earth, this grateful Change revolves,
With Tranſport touches all the Springs of
Life.—
Should *Fate* command me to Earth's fartheſt
Verge,
To diſtant barbarous Climes—'tis nought to me,
Since *GOD* is ever PRESENT, ever FELT.—

XVI. FURTHERMORE (not to deſcend to that infinite World of minute Creatures, which the Microſcope opens to our View, and which gives us ſurpriſing Apprehenſions of the DEITY) as I obſerve all theſe ſenſible Objects about me, are connected together, in a wonderful Manner, into one moſt beautiful and uſeful Syſtem, and made ſubſervient to my Subſiſtence and Well-being, and thoſe of my Species, in this Manſion allotted us; ſo I obſerve this Globe, on which we live, to be no leſs wonderfully connected with the *Sun* and other *Planets*, with us ſurrounding and depending on him, ſo that they all make one entire Syſtem; the other Globes being probably deſign'd for Uſes analogous to this of ours. And as the prodigious Number of *fixed Stars* ſeem to be of the ſame Nature, ſo it is probable they are deſigned for the like Purpoſes with thoſe for which I find our *Sun*, the great Source of *Light* and *Life* to us, is manifeſtly fitted and deſigned; and conſequently they may have Globes like ours, depending on them. If ſo, as this gives me a ſtupendous Idea of the vaſt Extent and Variety of the mighty Works of GOD, ſo it muſt give me aſtoniſhing Apprehenſions of His excellent *Greatneſs*, *Majeſty* and *Glory*, who muſt be equally preſent with them all, and does alike diſplay his infinite *Wiſdom*, *Power* and *Goodneſs* in them, to all the admiring Beholders; having His whole vaſt *Family of Heaven and Earth*, alike depending upon Him, and deriving their All from Him, *in all Places of His Dominion.*

XVII. WHAT is thus evident to me from the Frame and Conſtitution of the *natural World*, is no leſs evident from the Conſtitution of the *moral World.*

World. For, as I ſee all the *Order*, *Harmony* and *Uſefulneſs* of the *material-World* depends on the Laws of (what is called) *Attraction*, by which the vaſt Globes keep their Situations, and proceed inceſſantly in their perpetual Rounds, and all the Parts and Appendages of each Globe are firmly kept together; and as all the *Order*, *Harmony* and *Gratifications* of what is commonly called the *Brute-World* depends on the ſurprizing *Inſtincts* by which the ſeveral Tribes of Animals are led to provide for their Subſiſtence, and the Continuance of their Species, which can no otherwiſe be accounted for, than from the meer paſſive Impreſſions of the great Almighty Mind, that ſubſiſts and governs the World in the beſt and wiſeſt Manner;—So I obſerve further, that all the Order, Harmony and Happineſs of the *moral World*, depends on the Laws of *Benevolence* *, which taking its Riſe in the natural Affection between the Sexes, Parents, Children, and other Relatives, ſpreads through the whole Species, ſtrongly attaching them to ſocial Life. Hence it is evident, that this ſtrong Tendency of *Benevolence* in the *moral World*, is analogous to *Attraction* and *Inſtinct* in the *natural*, and muſt accordingly be a like paſſive Impreſſion of the ſame great Parent-governing Mind, who plainly deſigns hereby to keep the moral World together, and in Order. And it is alſo manifeſt, that all created Minds are paſſively enlightened by Him to have a quick Senſe, and intuitive Evidence of the Fit, the Fair, and Decent in Behaviour †, and thence of the Laws by which this Principle of Benevolence muſt be regulated, in order to their univerſal

* Chap. 1. ſect. XIII.

† See Introd. XV. and Chap. 2. ſect. X.

Harmony and Happineſs. From hence, therefore, alſo evidently appears, not only His *Exiſtence*, His *Omnipreſence*, His infinite *Wiſdom* and *Power*, but alſo his infinite *Benevolence* and *Equity*, befitting the Character of Him, who is the great *Father and Lord of the Univerſe*.

XVIII. Now it being evident from all that hath been ſaid, that this glorious Being, whom I call my GOD, muſt be a Being of all poſſible Perfection; it is plain that He muſt have an intire and abſolute *Sufficiency* in and of Himſelf to His own Happineſs, and therefore cannot need any of His Creatures, or any Thing they can do to make Him happy; nor can any Thing they can do, make Him otherwiſe. And from His abſolute *Independency*, and their continual and intire Dependence upon His Will and Power *, I muſt conclude, that He is not only the *Almighty Creator* and *moſt high Proprietor* of *Heaven and Earth*, and of every Creature therein; but, moreover, that He is the continual *Preſerver* of all His Creatures, and conſequently, that the Moment He ſhould ceaſe to will the Continuance of their Exiſtence, they muſt unavoidably ceaſe, and drop into nothing.

XIX. Nor can it, I think, be conceived, that the infinitely wiſe, powerful, juſt and good Author of my Being, and of all other intelligent active Creatures, would neglect us, and take no further Care of us. I cannot imagine, from His Attributes above demonſtrated, but that He muſt look after each of His Creatures, and ſee what uſe we make of the Being, Powers and Advan-

* Sect. VI.

tages

tages He hath given us, and take Care to inſtruct and conduct us to the End He deſigned, and that in a Manner ſuitable to the Nature and Powers which He hath given us *. It cannot therefore be, but that, as he evidently governs the *natural World*, in a paſſive Manner, ſuitable to its paſſive Nature, by the Laws which He hath eſtabliſhed to Himſelf (being Himſelf, properly ſpeaking, the ſole Agent) ſo He muſt much more govern the *moral World* (as being in itſelf of vaſtly the greateſt Worth, and the End of the other) in a Manner ſuitable to its rational and moral Nature, to the Individuals of which, He hath given to become a Syſtem of intelligent, conſcious, free Agents, and conſequently capable of *moral Government*, by Laws and Motives, ſuggeſted to their Reaſon and Conſciences, and to their Hopes and Fears. When I conſider this, then, I cannot doubt but I am ſubject to His Conduct and Government, and that he will thus govern me as a reaſonable and moral Agent. Neither can I doubt but that, in Conſequence of this, He will call me to an Account, and ſee how I ſhall have conducted myſelf in this State of Probation, in the Uſe of the Abilities and Talents which he hath committed to my Truſt; that he will judge whether I have endeavoured to anſwer the End of my Being, in Conformity to the Laws of that reaſonable and ſelf-active Nature, which he hath given me; and that he will make me fare well or ill, according as my Behaviour ſhall be found to have been good or bad. That this is fit and reaſonable to be expected, my own Conſcience ſtrong-

* Chap. 1. ſect. II. and V.

ly ſuggeſts *; and that Happineſs or Miſery, will be the Effect of Virtue or Vice, the Nature of the Things themſelves loudly proclaims. For this is a Law of Eternal Reaſon, no leſs evident in *Morals*, than it is in *Naturals*, That *whatſoever a Man ſoweth, that ſhall he alſo reap* †. Nor can it be doubted but that He, who is Holineſs and Righteouſneſs itſelf, cannot but love thoſe Qualities wherever He beholds them, and muſt therefore be engaged to make them happy; nor can His Juſtice fail to make the contrary miſerable. So that as ſure as He is *juſt* and *good*, ſo ſure He will *reward* the one, and *puniſh* the other. And what is thus reaſonable to think with regard to myſelf, muſt be equally true with regard to all other intelligent Creatures. GOD muſt therefore be, not only the *Almighty Creator* and *Preſerver*, but alſo the *ſupreme Ruler*, and *moral Governor* of the World; the great *King*, *Lord* and *Judge* of the whole Univerſe, which therefore is His *Kingdom*, in which He moſt wiſely and uncontroulably preſides, and orders all Things for the Good of the Whole, in a Manner ſuitable to the beſt Intereſt of each Nature. I cannot therefore doubt, but that He will in the Whole and in the Reſult of Things, bring Good out of Evil, and make Evil itſelf ſubſervient to Good, and even over-rule the Sins and Follies of His Creatures, ſo as finally to anſwer the beſt Ends.

XX. IF now it be enquired, *How I came to be ſuch an imperfect, frail, ſinful Being, as I am?* Or how it could be, that the wiſe and good GOD

* Chap. 1. ſect. XI. XV.
† Vide *Turnbull*, Vol. 2.

that

that made me, who is Himſelf the moſt perfect and beſt of Beings, ſhould make me ſuch an imperfect, ſinful and miſerable Creature, as I find myſelf to be *? To this I muſt anſwer in the following Manner: That GOD ſhould make me ſuch an imperfect (or leſs perfect) Creature as I am, compared with others, or with what I can eaſily imagine, I ſee no Reaſon to wonder; inaſmuch as my Being itſelf, and every Perfection of it, and Advantage attending it, muſt be His ſovereign free Gift, and what He was in no wiſe obliged to beſtow. He is the ſovereign Lord of His Favors, and muſt therefore be intirely at Liberty to beſtow ſuch Degrees of Being and Perfection, and ſuch Advantages, greater or leſs, as He thinks fit; and it appears that He hath delighted in a boundleſs Variety in all His Works.

XXI. INDEED that He ſhould, without any known voluntary Fault of mine, put me into a Condition that is, in the Whole, worſe than not to be; or that He ſhould, in giving me my Being, lay me under an abſolute Neceſſity of being finally ſinful and miſerable, would be a very hard Caſe indeed. But this I muſt think utterly impoſſible, as being what I cannot think conſiſtent with His Wiſdom, Holineſs, Juſtice and Goodneſs, above demonſtrated †. But ſo long as I have ſuch a Being as is deſirable, tho' attended with great Frailties, Limitations and Imperfections;—while I am put into ſuch a Condition as renders me capable of further Improvements, and of attaining to ſome good Degree of Happineſs,

* Chap. 1. ſect. XV.
† Vide *Wollaſt. R. N.*

if I am not wanting to myſelf;—and ſince I ſhall not be obliged to account for any more than I have received: I ſay, ſo long as theſe Things are ſo, I cannot reaſonably complain of my Being, but ought to be very thankful for it, tho' I ſee others have much greater Advantages than I, from whom, in all Reaſon, a proportionably greater Account will be expected.

XXII. As to my being ſo *ſinful* a Creature as I muſt confeſs I am, I cannot aſcribe it to GOD; for ſince the formal Notion of *Sin* conſiſts in the voluntary Oppoſition of our Wills to the known Will of GOD, or the Conſtitution which He hath made, it muſt be the Fault of my Will, and not of His; and accordingly my own Conſcience tells me, whenever I do amiſs, that I myſelf (and not He) am the Cauſe, and true Author of all the Wickedneſs I commit. If, therefore, inſtead of being obedient to the Author of my Being, inſtead of making a good Uſe of my Liberty, of the Powers and Advantages He hath given me, and thereby further improving them, and qualifying myſelf for the Happineſs He deſigns me in ſo doing, I make a bad Uſe of them, by voluntarily acting contrary to His known Will, and thereby ſink myſelf into a worſe Condition—nay, tho' it were into a worſe Condition than not to be—it is wholly owing to myſelf, and not to Him that made me.

XXIII. If now I ſhould aſk, Why hath GOD made me at all peccable, or capable of Sin? This would be the ſame as to aſk, Why hath He made me capable of Duty? Or, why hath He made me a free Agent? But this would be a ſtrange Queſtion; for without Liberty I ſhould be

be deſtitute of one of the chief Excellencies of my rational Nature, and ſhould not be capable of either Duty or Sin, properly ſpeaking: For, as Sin conſiſts in a free and voluntary Diſobedience, ſo Duty conſiſts in a free and willing Obedience, to the known Will of GOD. So that without a Power of Liberty or free Agency, there could have been no ſuch Thing as either Virtue or Vice, Praiſe or Blame; nor can either the one or the other obtain, but in Proportion to the Knowlege we have, or may have, of what we ought to do, and the Powers we are furniſhed with, either to do or forbear *.

XXIV. AND, laſtly, as to the many Pains, Calamities and Diſſolution, to which I am liable †, I muſt think, that as I am a Sinner, I need a Courſe of Diſcipline; that it is fit natural Evil ſhould attend moral Evil, as the beſt Means for the Cure of it: And that therefore GOD, foreſeeing that we would abuſe our Liberty, not only juſtly, but wiſely and kindly ordered theſe Calamities, as being the fitteſt Means that could have been uſed to bring us to Repentance and Reformation; and to diſcipline us to Virtue, by mortifying our Luſts and diſengaging us from thoſe Objects that are moſt apt to enſnare and miſlead us. Theſe Pains, Calamities, &c. which I am ſpeaking of, give us, at the ſame Time, Occaſion and Opportunity for the Exerciſe of ſeveral Virtues of very great Uſe towards the perfecting our reaſonable and active Nature, which otherwiſe could have had no Place: And thus, ſince we

* Vide *Wollaſt. R. N.*
† Chap. 1. ſect. XVI.

cannot,

cannot, as Things now are, be completely happy here, they lead us to the Hopes of a better State hereafter.

XXV. THUS it appears to me, that, without any Imputation upon either the Wiſdom, Power, Juſtice or Goodneſs of GOD, we may ſufficiently account for all the Sin and Calamity that obtain in the World. But if, after all, there ſhould be ſome untoward Appearances in the Conduct of Providence that we cannot clearly account for, they ought not to be admitted as any juſt Objections againſt what hath been antecedently demonſtrated; eſpecially ſince we ſhould be very vain indeed, to think ourſelves qualified to be competent Judges of *the deep Things of GOD* *. We ſee but a ſmall Part, a very ſhort Scene of the vaſt *Drama*, and therefore are not able to make any tolerable Judgment of the Whole: So that what to us may have the Appearance of Evil, may, in the whole, have the Nature of Good; and it becomes us, for that Reaſon, to have an implicit Faith in the infinite Wiſdom, Power, Juſtice and Goodneſs of the Deity, above demonſtrated, that it will prove ſo

* For, lives the Man, whoſe univerſal Eye
Has ſwept at once th' unbounded *Scheme* of *Things*;
Mark'd their Dependence ſo, and firm Accord,
As with unfaultering Accent to conclude,
That *This (or Aught he ſees)* availeth Nought?—
'Till then alone let zealous Praiſe aſcend,
And Hymns of holy Wonder to that POWER,
Whoſe *Wiſdom* ſhines as lovely on our Minds,
As on our ſmiling Eyes his Servant-Sun.
THOMS. Sum.

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in the Whole, and in the Reſult of Things. And, 'till then, according to the Advice of the admirable Poet juſt quoted, we ſhould zealouſly adore HIM for thoſe Marks of Wiſdom and Goodneſs which we can ſee, and even daily feel; always maintaining a cheerful Reſignation to his holy Will, and ſteadily preſſing forward, *amid all the Changes and Chances of this mortal Life, toward the Mark, for the Prize of the high Calling of God in Chriſt Jeſus.*

CHAP.

CHAP. III.

Of the *End* of our *Being*, and of our *future State*.

I. NOW, that we may be the better grounded in theſe Hopes, namely,—That the *Whole* of *Things* will finally reſult in *general Good*; I proceed to the

Third Enquiry; viz. *For what* END *was I thus brought into* BEING, *and am thus continually ſubſiſted by Almighty GOD?* And, for the Reſolution of this Queſtion, let every one ſeriouſly think and reaſon with Himſelf thus, or to this Effect.

II. THAT I was not made at all Adventures, without any Contrivance and Deſign, but muſt have been made for ſome End or other, I cannot doubt, ſince I have evidently found, that He who gave me my Being, muſt Himſelf be a Being of all poſſible Perfections, and conſequently muſt be a moſt kind, wiſe and deſigning Cauſe; eſpecially ſince I do alſo evidently find in Fact, ſo many, and ſuch manifeſt Tokens of the wiſeſt and moſt benevolent Deſign and Contrivance in my whole Frame, and in every Thing about me *.

III. BEING therefore made by a moſt wiſe and good Cauſe, I muſt neceſſarily have been made for ſome wiſe and good End. And having demonſtrated that the Being who made me, hath an infinite Sufficiency within Himſelf for his own Happineſs, independent of any other Being †, it

* Chap. 1. ſect. II, IX, X.

† Chap. 2. ſect. XVIII.

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is manifeſt, that whatever good End He had in giving me my Being, it could not be to ſerve Himſelf of me, or to promote any Advantage to Himſelf by me. It were a Thought infinitely too mean to entertain of Him, who is *GOD, All-ſufficient*, that He could poſſibly ſtand in need of me, or of any Thing I could do or ſuffer, in order to His own Happineſs.

IV. MOREOVER, ſince it hath been evidently diſcovered, that the Author of my Being is infinitely perfect, and conſequently perfectly juſt and good, perfectly equitable and benevolent *; it is evident that He could not give me my Being with any malevolent Deſign, or with a Deſign that I ſhould be abſolutely and unavoidably miſerable in the Whole; nor could He (as I humbly conceive) deſign Miſery for me, or any of His Creatures, but in Conſequence of their perſonal, voluntary Demerit; by perſiſting in wilful Rebellion againſt Him, or the general Intereſt of the Conſtitution which He hath made: for this would be ſo far from conſiſting with Equity and Benevolence, that it would imply the very Notion of Cruelty; —a Thought which we ſhould remove at an infinite Diſtance from that moſt perfect and beſt of Beings.

V. INDEED, in caſe of wilful Rebellion, finally perſiſted in, it is fit and right, and even neceſſary for the Good of the Whole (being the moſt effectual Means to cure Rebellion, and ſecure the Obedience of GOD's Creatures, which is neceſſary for their general Good and Happineſs) that Puniſhment, in Proportion to their ſeveral

* Chap. 2. ſect. VI. XVII.

Crimes

Crimes and Miſdemeanors, ſhould be inflicted upon thoſe that rebel and obſtinately oppoſe their Wills to the Conſtitution He hath made, and the Ends of His Government *. Indeed Miſchief and Miſery do, in the Nature of Things, neceſſarily reſult from Sin and Vice. But it cannot be therefore ſuppoſed that the Miſery of his Creatures could be GOD's primary Deſign, or that He ſhould intend their Rebellion, or lay them under a Neceſſity of Sinning, that they might be finally miſerable; for this would, in Effect, be abſolutely to deſign their Miſery; and delight in it as ſuch, which to Him muſt be infinitely impoſſible.

VI. On the contrary, ſince GOD is evidently a moſt kind and benevolent Being, and could therefore have no other than kind and benevolent Ends, in giving Being to His rational Creatures, it is plain that His primary Intention muſt have been ſo far from that of making them to be miſerable, that He did undoubtedly make them with a Deſign that they might be, in ſome good Degree, happy, in the Participation and Enjoyment of His Goodneſs, in Proportion to their ſeveral Capacities and Qualifications. And that this was, in Fact, His End, is alſo manifeſt from the Frame and Structure of the Nature which he hath given them. For, He hath given them Conſciouſneſs, whereby they are capable of Self-enjoyment;—Intelligence, whereby they are able to conſider and judge of what is fit and needful to the Enjoyment of themſelves;—Paſſions, whereby they are prompted to deſire and endea-

* Chap. 2. ſect. XIX.

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vour what contributes to their Well-being, and to guard and defend themſelves againſt what may be hurtful to them;—a Principle of Activity, to procure the one, and avoid the other; and a Principle of Liberty, whereby they are able to ſuſpend Judging and Acting, till they can duly ballance their Paſſions, and act with Advantage. And beſides theſe Powers, which are Means to their perſonal Happineſs, He hath alſo inſpired them with ſocial Affections, which render them capable of ſocial Happineſs. Having therefore given them the Means of Happineſs, it is plain He muſt have deſigned *That* as their End *.

VII. THIS then being the Frame of that Nature, which GOD hath given us, it muſt plainly be His Deſign that we ſhould ſeek our Happineſs, in affecting and acting conformable to it. For otherwiſe, if we act inconſiſtent with ourſelves, and ſo do a Violence to our own Nature, we can neither enjoy ourſelves, nor any Thing elſe, and ſo muſt be unavoidably miſerable. Inaſmuch therefore as GOD hath made us to be intelligent, free, active Creatures; and ſince our Happineſs muſt immediately depend upon the right Uſe of theſe Powers, and muſt conſiſt in the free and vigorous Exertion of them, in Conformity to the great Law of our Nature, which is the inward Senſe of our own Reaſon and Conſciences;—it muſt accordingly be His Deſign, not only that we ſhould be happy, but that we ſhould be ſo by Means of our own Activity and by our freely acting at all Times reaſonably, and conſequently that we ſhould cultivate and improve our Reaſon

* Chap. 1. ſect. V, VII, XIII.

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in the beſt Manner we can, under the Circumſtances in which He hath placed us, in order to make a right Judgment how we ought to affect and act, and conduct ourſelves to the beſt Advantage for our own Happineſs.

VIII. It may, indeed, be truly ſaid, that *GOD made all Things for His own Glory*, if it be rightly underſtood. But wherein then doth His Glory conſiſt? It is plain, it cannot conſiſt in the Diſorder, Confuſion and Miſery, of His Creatures; nor can it conſiſt meerly in being applauded by them. It is, indeed, fit and right in itſelf, and for our Good, as well as His Honour (and therefore He requires it) that we ſhould daily acknowlege Him to be what He is, our Creator, Preſerver and Benefactor:—and all that is fit and right, fair and decent, true and good, muſt, as ſuch, be His Glory, as being in itſelf conformable to His infinitely perfect Intellect and Will, as well as productive of Happineſs to His Creatures; and accordingly nothing can be of greater Uſe and Advantage to us, than that we live under a deep and habitual Senſe of this. But it would be a moſt unworthy Thought of Him, to imagine that he made us for the Sake of being applauded, or that He requires even theſe juſt Acknowlegments for His own Sake, as if we, or our Services, could be of any Advantage to Him. This would be to make Him a moſt ſelfiſh Being indeed; eſpecially if we ſhould imagine that He could aim at Applauſe or Glory, at the Expence of our unavoidable and endleſs Miſery. Far from us be a Thought ſo infinitely diſhonorable, ſo vaſtly ſhocking!

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IX. INDEED, very far from this, I muſt conceive it, on the contrary, to be the Glory of GOD to communicate His Perfections in various Degrees, as far as they are communicable, and to diſplay His Goodneſs to His Creatures, and make them happy in the Participation of it, in Proportion to their ſeveral Capacities, and this in Conſequence of their acting in Obedience to Him, and in Conformity to His Law, which is the Law of their Natures. For, ſince He was pleaſed to give them their Being, He certainly will, as the tender Father of His own Off-ſpring, account it His Intereſt and Glory to ſee them as happy as may be, conſiſtent with the Intereſt of the whole Family, to which it is fit every Individual ſhould reſign. He muſt take Pleaſure in every Thing that contributes to their Happineſs, and abhor whatſoever is deſtructive to it, and inconſiſtent with it, as His greateſt Diſhonor.

X. FOR ſince He that wills the End, muſt will the Means neceſſary to that End, it is plain that ſince GOD wills our Happineſs in the Whole, as our End, and his Glory, it muſt be his Will and Law concerning us, that we avoid every Thing that doth, in the Nature of it, tend to make us miſerable, and that we do every Thing that doth, in the Nature of it, tend to make us happy *. Hence the Glory of GOD, our Happineſs, and the Means neceſſary to it; and his Diſhonor, our Miſery, and the Means which tend to that; muſt neceſſarily be coincident and come in Effect to one and the ſame Thing.

* Introd. ſect. XXIII.

XI.

XI. SINCE then it is evident, from Experience, that Sin and Vice, in their Nature, tend to make us miſerable; as being contrary to all that is reaſonable and right, contrary to the Attributes and Will of GOD, contrary to the clear Senſe of our own Minds, to all the Intereſts of Society, and muſt therefore do perpetual Violence to our reaſonable and ſocial Nature, and conſequently be moſt odious in the Sight of GOD and all intelligent Beings, as being unavoidably attended with Horror and Confuſion, perſonal as well as ſocial;—and ſince, on the other Hand, it is no leſs evident that a virtuous, a dutiful Temper and Behaviour, naturally tends to our Happineſs, becauſe it conſiſts in doing all that is reaſonable and right, all that is agreeable to the Attributes and Will of GOD, to the Senſe of our own Minds, and to all the Intereſts of Society, and therefore muſt neceſſarily approve itſelf as moſt beautiful and amiable in the Sight of GOD and all reaſonable Beings, as being attended with univerſal Harmony, Peace and Joy, both within and without, with regard both to GOD and Man;—I ſay, ſince all this is evident, it muſt alſo be evident, that GOD's Glory can only conſiſt as far as we are concerned, in our purſuing our own Happineſs, by avoiding the former Conduct, and purſuing the latter.

XII. BUT to return. Since I am convinced, from the above Method of Reaſoning, that my Well-being and Happineſs muſt have been GOD's End in giving me my Being, and that it muſt be a Happineſs ſuitable to that Nature which He hath given me, in the Whole of it; I muſt be perſuaded, that ſince he has given me, beſides

beſides an animal and ſenſitive Nature, a rational, active and ſocial one, as my ſuperior and peculiar Character *; He muſt conſequently have deſigned me, not meerly for a ſenſual and animal, but chiefly for a rational, active and ſocial Happineſs.

XIII. IT cannot therefore be ſuppoſed an End worthy of GOD, and agreeable to the Nature He hath given me, in the Whole of it, that I ſhould have been brought into Being, only to eat, drink, ſleep, and enjoy the empty Gratifications of the animal Life, and that my Reaſon, and other ſuperior Powers, ſhould be deſigned only to be ſubſervient to theſe inferior Pleaſures (and in Effect only to render me more a Beaſt than I ſhould have been without them); and that after a few Days ſpent in theſe low, grovelling Purſuits and Enjoyments, I ſhould then be utterly extinct, ceaſe, and be no more. Theſe ſhort lived animal Enjoyments are indeed Ends ſuitable to the Nature of a meer Beaſt, and for which the Brute is better qualified than I am: But if theſe could be ſuppoſed all the Ends that I was made for, the noble Powers of Reaſon, Reflection, Self-exertion and Self-determination, muſt have been given me in vain; nay, indeed to the worſt Purpoſes, as they only ſerve to make me more exquiſitely ſenſual, and, at the ſame time, ſenſible of my Wretchedneſs.

XIV. THIS, at leaſt, is certain, that theſe noble Powers render me capable of a vaſtly higher End, and nobler Happineſs, and which cannot attain to its Perfection here. For when I con-

* Chap. 1. ſect. V.

ſider

ſider the wretched Circumſtances of my Condition in this Life, it is plain that ſuch a Happineſs can be but a little While, and but very imperfectly enjoyed, in this preſent, ſhort, uncertain and uneaſy State, amidſt ſo many Sins and Follies, Embarraſments and Perplexities, as I am, at beſt, unavoidably attended with, while in this Body. Since therefore I am evidently made for ſuch an Happineſs, and that it cannot attain to any tolerable Degree of Perfection here, I muſt conclude that my Exiſtence ſhall undoubtedly reach beyond this ſhort and uncertain Life, and extend forward to endleſs Ages. Without this Concluſion, I cannot ſee how I ſhall ever attain to any End worthy of the Wiſdom and Goodneſs of the GOD that made me, and ſuitable to the ſuperior Nature and Powers which he hath given me, and the ſuperior Happineſs I am evidently capable of.

XV. And that I may live on, notwithſtanding what is vulgarly called *Death*, and am of a Nature capable of proceeding on to a nobler and more perfect Kind of Life, I cannot doubt, when I conſider the vaſtly different Natures of Spirit and Body, of which I conſiſt (the one in itſelf perceptive, conſcious and ſelf-active, the other of itſelf meerly ſenſeleſs, inert and paſſive);—Natures ſo intirely different, that I cannot conceive any Thing common to them, beſides bare Exiſtence, or any natural or neceſſary Connection between them. I can conceive of no other than a meer arbitrary Connection, depending only on the Laws of their Union, which, in Natures ſo different, can, I think, be no other than the meer

meer arbitrary Will of the Deity, and His perpetual *Fiat*.

The Soul, therefore, as it is of a Nature intirely different from that of the Body, cannot be capable of any corporeal Laws and Affections, and consequently cannot be liable to any such Change or Dissolution as Bodies are; or, which is the same Thing, as it is a perceptive, active, simple, unextended, indivisible Substance, it must be naturally indiscerpible, and consequently incorruptible. I cannot therefore imagine how the Dissolution of the Body should affect the Existence of the Soul, any more than the putting off an old Garment, to put on a new one, should affect the Existence of the Body. Hence then I cannot consider my Body as being *myself*, or, indeed, as being properly any Part of *myself*. No: My Soul or Mind, that intelligent active Principle, and that only, is properly *myself*; and my Body I can only consider as a Machine to which I am at present confined, and an Engine or Organ which I am obliged to make use of, in my various Perceptions and Exertions, *ad extra* *.

XVI. INASMUCH, therefore, as I am a Spirit of an incorruptible Nature, and know that I have Powers capable of the sublime and noble Pleasures of Contemplation and Virtue, which yet cannot, in any Measure, attain to their Perfection here, I must believe, that, if I am not want-

* Chap. 1. sect. VIII. IX.

Συ ει ἡ Ψυχη, το δε Σωμα σον, τα δὲ εκτος τȣ Σωματος,

Vide *Hierocles* in *Pyth. Car. Au.* & *Socrat.* in *Plato de Anima*.

ing to myſelf, they ſhall attain to it hereafter. I can, indeed, with much Labor and Struggle, make ſome little Proficiency in them in my preſent State: But when I have done ſo, and am capable and earneſtly deſirous of proceeding further, muſt I ceaſe, and be no more? Oh! no: It cannot be. It is not to be thought that the tender *Father of my Spirit*, would, after all my Pains, drop me into Nothing, and at once fruſtrate all my Hopes and Labors. What wiſe and good Reaſons can be conceived in ſuch a Caſe, for his dealing ſo by me, and thus putting an End to my Being and my Hopes together? On the contrary, would not this ſeem extremely hard and unreaſonable, and conſequently utterly inconſiſtent, and not of a Piece, with the Conduct of Him, who muſt be a Being perfectly reaſonable and equitable, and hath in every Thing elſe, that comes within the Sphere of our Knowlege, abundantly demonſtrated himſelf to be ſuch.

XVII. I MOREOVER find within myſelf a Fore-boding of ſomething to come after this Life, which I cannot get rid of;—an eager Appetite and earneſt Aſpiration after Immortality, that ſo I may be capable of an endleſs Enjoyment of the aforeſaid noble and immortal Pleaſures, which I cannot diſengage myſelf from: Nor, can I think any one, capable of ſerious Conſideration, can be diſengaged from theſe Views, at leaſt till he has contracted ſo much Guilt as to wiſh he he may go out of Being, and is ſo immerſed in Senſuality, as to have loſt Sight of them, and be totally diſaffected to them, becoming conſequently a meer Brute, and a Brute of the worſt Sort; a Kind of rational Brute, and therefore

fore a Monſter. Now I do not find any natural Appetite, as this evidently is *; no, not of the meaneſt Kind, nor in the moſt deſpicable Creature, correſpondent to which GOD hath not provided a ſuitable Object. Can it then be imagined that he would create ſuch a noble Appetite in ſo noble a Creature as Man, and have provided no Object ſuitable and correſpondent to that? Moſt certainly it cannot be.

XVIII. THIS Reaſoning is abundantly confirmed to be right, when I conſider further †, that in my preſent Situation, a long and laborious Courſe of ſtedfaſt perſiſting in the Cauſe of Truth and Virtue, in ſpite of the ſtrongeſt Solicitations to the contrary, is in this World many Times contemned, diſregarded, derided, and even barbarouſly treated and oppreſſed, without any Redreſs, and perſecuted even to Death itſelf, ſometimes to the moſt barbarous Deaths; and that as long a Courſe of unreſtrained Indulgence to the vileſt and moſt miſchievous Vices, is frequently attended with uninterrupted Proſperity to the very laſt. I cannot therefore doubt, from the Wiſdom, Power, Holineſs, Juſtice and Goodneſs of GOD, but that the Time muſt come, when He will bring Good out of all this Evil, and make theſe *crooked Things ſtraight*. I muſt be convinced that He who cannot but love Virtue, as being His own Likeneſs, will reward it, and make it, in the Whole, eventually happy, even above and beyond its natural Tendency:

* Chap. 1. ſect. VIII.

† See this Argument finiſhed in the beſt Manner by Mr. *Wollaſton*, *R. N.*

And that He who cannot but hate Vice, as being contrary to His Nature, will eventually puniſh it with due Severity, and make it very miſerable; which indeed it cannot but be in the Nature of the Thing itſelf *.

XIX. THE chief Difficulty that lies in the Way of this Perſuaſion of a future State, is the Inconceivableneſs of it. But this, I think, can be no reaſonable Objection againſt it. For who, that had never ſeen any Thing but the univerſal Deſolation and Death of a ſevere Winter, could conceive any Thing of the exquiſite Beauties and admirable Productions of a fine Spring and Summer? Indeed I can no more conceive how my Soul is now united to my Body, how it perceives and acts by Means of it, and by a meer Thought can move its unweildy Limbs at Pleaſure, than I can conceive how it can exiſt, perceive and act, after what we call Death, without this groſs tangible Machine, to which it is at preſent confined. I can, however, a little aſſiſt my Imagination in forming ſome glimmering Notion of that future State, from this eaſy Suppoſition of a Man born blind and deaf, who, at the ſame time, hath the Senſes of Feeling, Taſting and Smelling †. Now, to this Man, the tangible World, with the various Objects of Taſte and Smell, is all the World that he can have any more Notion of, than I can have of thoſe *Things which Eye hath not ſeen, nor Ear heard, nor have they enter'd into the Heart of Man to conceive.* I, who have the viſible World about me, and the Perception of various Sounds,

* Chap. 2. ſect. XIX.

† *Guardian*, N°. 27.

am

am to this Man, what I may ſuppoſe Angels and other Spirits are to me. He can no more conceive of the viſible World that I converſe with, than I can conceive of the ſpiritual World, or the future State of my Being.

But further, let me ſuppoſe this blind Man to be deprived of the Senſes of Feeling, Taſting and Smelling, and he is dead, intirely dead, to all the World that he had ever any Notion of. But then imagine his Eyes and Ears to be opened, and to have this glorious Show of viſible Objects, Light and Colors, with all their various Modifications, ſet before him, with a no leſs wonderful Variety of harmonious Sounds; I muſt conceive him to have intirely a new World open upon him, to which he was before an utter Stranger. He is indeed dead to the dark tangible World, but he hath exchanged it for a new viſible World. Such a Change is very conceivable; but it cannot be imagined that what we call Death can be a greater; nor can I believe it will be ſo great a Change, it being highly probable that Seeing, Hearing, and ſome neceſſary Inſtances of Feeling, are common to both our preſent and future State, and a Fund to begin with (together with our intellectual and moral Accompliſhments) when we enter upon that new Condition, wherein I can conceive, that other and more exquiſite Senſes may be added to theſe; and that not only theſe Senſes, but alſo our Underſtandings, Memory and Activity, may be advanced to a much greater Perfection than they had before. And inaſmuch as our Happineſs muſt imply Society and Intercourſe with each other, and with the external World about us, it cannot be imagined but

that we ſhall go off, and be always attended and connected with fine ſenſible Vehicles *, as Means to render us ſenſible to each other, and capable of mutual Communication, and of Intercourſe with the ſenſible World around us, wherein the Deity ſo glorioufly diſplays his infinite Perfections.

XX. FURTHERMORE, to add another Reſemblance: I ſee here a Multitude of deſpicable Worms, confined to a ſlow Motion, and to a few low grovelling Senſations and Enjoyments, which, after a ſhort Period of ſeeming Death, by a wonderful Transformation, turn into beautiful winged Animals, and waft themſelves as they will through the Air, and enjoy Pleaſures they were before incapable of. Now may it not be reaſonably thought, that theſe Creatures were deſigned to be Emblems of my own Caſe? I am here, like them, confined to a little Compaſs of Ground, to a few ſlow Motions, to feeble Exertions, to low and comparatively mean Enjoyments †. But if I ſhall have acted my Part well, in Proportion to what Powers and Advantages I now enjoy, may I not reaſonably hope, after my ſeeming Death, to paſs into a new and glorious State, compared with which, my preſent Enjoyments are, in a Manner, contemptible, and my preſent Life little better than a Dream? May I not hope, that when I am freed from this groſs unweildy Body, from my preſent Limitations and Confinements, and from all my Diſeaſes, Sins and Temptations, to have my Powers greatly

* See *Wollaſton*, *R. N. Hierocles*, Biſhop *Berkeley*'s Siris, *Ramſay*'s Philoſoph. Principles, *&c.*

† For other Analogies, ſee Biſhop *Butler*.

enlarged,

enlarged, to be furniſhed with a pure ætherial Vehicle, and, in that Capacity, to ſhift the Scene at pleaſure, to traverſe through the vaſt Fields of *Æther* *, and in Company with † other pure Spirits enjoy Pleaſures inexpreſſible, in the Contemplation of GOD, and of all His wondrous Works of Nature, Providence and Grace, intirely devoted to the Obedience of His moſt righteous and reaſonable Laws, and unſpeakably happy in His Preſence and Favor.

XXI. UPON the Whole, therefore, as I cannot conceive how the true End of my Being, eſpecially of that ſuperior Nature which is the peculiar Character of our Species, can be anſwered meerly by living this wretched, ſhort and uncertain Life, that is allotted me here; ſo I muſt be perſuaded, that I am deſigned for ſome other and nobler Condition of Being hereafter, and, in a Word, cannot avoid having *Hopes full of Immortality*. Hence then, the only conſiſtent Notion I can frame of this Life muſt be,—That as it is the firſt Stage of my Being, ſo it is deſigned only for a State of Childhood, Diſcipline and *Probation*, in order to another and better State hereafter, which, in the Reſult, is to be a State of perfect Manhood and *Retribution*. And conſequently, that in order to qualify myſelf for that happy Condition, it muſt be my greateſt Care and the moſt important Buſineſs of my Life, while I continue here, to acquire and improve myſelf in all thoſe Accompliſhments, both of

* *Parte tamen meliore mei ſuper alta perennis*
Aſtra ferar.——— OVID.

† See *Tull. de Senect.*

Knowlege and *Virtue*, and that both *perſonal* and *ſocial*, wherein the Perfection and Happineſs of my ſuperior rational and immortal Nature conſiſt. For, I may be certain, that I can carry nothing with me into that future State, but theſe Accompliſhments; and that they only can qualify me to enjoy myſelf, my Friends, and above all my GOD, who is my ſupreme and ſovereign Good, in whoſe Favor, thus improved and accompliſhed, I cannot fail of being, in ſome good Degree, happy even here, and finally not only ſecure from all Evil, but alſo in the actual Enjoyment of a vaſt, an unſpeakable, and an endleſs Felicity!

To conclude then, from what has been ſaid, it appears, that the true and ultimate End of my Being, can be nothing ſhort of this; namely,—That I may be as happy as my Condition will admit of here, and alſo eternally and completely happy in the future State of my Exiſtence, in the Enjoyment of GOD and all that is good, and in the Perfection of Knowlege and Virtue, which alone can render me capable of any Degree of true Happineſs.

PART

PART II.

The *Practical* PART of MORAL PHILOSOPHY.

CHAP I.

Of the Duties *in general, reſulting from the foregoing* Truths.

I. HAVING thus conſidered the Nature of my Being, and of that glorious *Cauſe* from whom I derive and on whom I depend, and having obſerved, from the Structure of my Nature and his Attributes, what I muſt ſuppoſe to have been the great End of that Being and Nature which He hath given me; I proceed now, from the Truths I have found in the *firſt* or *ſpeculative* Part of this *Eſſay*, to deduce the *Duties* that reſult from them, which conſtitute the *ſecond* or *practical* Part of it.

II. AND, in general, from the Nature and End of my Being, which I have conſidered, I muſt conclude, that it is my *Duty*, in Faithfulneſs to *myſelf*, (that is, to that Nature and thoſe Powers which are given me as a reaſonable, active and immortal Creature) and in Faithfulneſs to that glorious Being who is the Author and Pre-

ſerver of them, to be freely engaged and active myſelf in endeavouring to anſwer His End in beſtowing them, which, from the Nature of my Being, I find is to be accompliſhed by Means of my own Activity *. And ſince I am accountable to Him, for all the Powers and Talents He hath beſtowed upon me, and muſt expect He will call me to Account for them, and ſee what Regard I have had to His End in beſtowing them; it is neceſſary that I be, above all Things, concerned to act and conduct myſelf in ſuch a Manner, as to be able to give a good Account of myſelf to Him †: And in order thereunto, I proceed to the

III. *FOURTH Enquiry*, and aſk myſelf further, *What* I ought to *be*? Or, which is the ſame Thing, *What* I ought to *do*, in order to anſwer the End of my *Being*? Or, what are the neceſſary Means which do, in the Nature of Things, directly tend to the Accompliſhment of it?

For the Reſolution of this Enquiry, it will be needful to conſider a little more particularly the End itſelf, which is GOD's End, and, for the ſame Reaſon, muſt be mine. For, from the Nature of the End, we may, in ſome Meaſure, diſcover what are thoſe Means, whether more immediate or remote, that naturally tend to the Attainment of it ‡. To this Purpoſe therefore, I muſt reaſon in the following Manner.

* Part 1. Chap. 1. ſect. X. and Chap. 3. ſect. VII.

† Part 1. Chap. 2. ſect. XIX.

‡ *Quoties quid fugiendum ſit, aut quid petendum velis ſcire, ad ſummum bonum & propoſitum totius vitæ reſpice.* Sen. Ep. 71.

IV.

IV. THE great End of my Being, is, that my rational and immortal Nature may be completely and endleſly happy. The Happineſs of my *rational Nature* conſiſts in that Pleaſure and Satisfaction that naturally attends its being conſcious to itſelf of its Union with its proper Objects. The proper Object of the *Intellect* is *Truth*, and that of the *Will* and *Affections* is *Good* *. Hence the higheſt Happineſs of our Nature muſt conſiſt in that Pleaſure that attends our *Knowlege of Truth*, and our *chuſing* and *delighting* in *Good*; and conſequently the Purſuit of theſe, muſt, in general, be the great *Duty* of my Life.

V. GOD is *Truth* and *Good* itſelf, and the great Source of all that Truth and Good that is every where to be found in all His Works †. Therefore GOD Himſelf, with all the Truth and Good that is contained or implied in Him and derived from Him, ſo far as I can attain to the practical Knowlege of it, muſt neceſſarily be the proper Object of my rational and active Powers, or the Powers of my reaſonable and immortal Nature; and conſequently He muſt be my chief Good, *objectively* conſidered. And accordingly, in Correſpondence to the Object, my *Duty* and *Happineſs* (which is my chief Good *formally* conſidered) muſt conſiſt in knowing, chuſing, loving, and acquieſcing in Him, in reſembling or being like Him as far as ever I am able; and, in a Word, in the Contemplation and Love of Him and all that Truth and Good which flows from Him; and in forming the Tem-

* Introd. V. and Part 1. Chap. 1. ſect. V. VI.
† Part 1. Chap. 2. ſect. VI, VII, VIII, X.

per of my Heart, and the Conduct of my Life, conformable thereunto. Now this being my true Perfection and Happineſs, muſt moſt certainly be His Will and Law, who wills my Happineſs as His End in giving me my Being, and in all His Diſpenſations towards me *.

VI. FROM hence it follows, that my Duty and Happineſs muſt, in general, conſiſt in the Union of my Will with His; in ſincerely chuſing what He chuſes, and delighting in whatſoever He delights in; in ſubmitting to whatever *Inſtructions* He ſhall think fit to give, or whatever *Laws* He ſhall think fit to enjoin, either by *Nature* or *Revelation*; in reſigning to the whole Syſtem or *Conſtitution* which He hath eſtabliſhed, both *natural* and *moral*; and conſequently, in patiently bearing whatever He is pleaſed to allot, and in conducting towards every Perſon and Thing, as being what it really is and what He hath made it, as He Himſelf doth; and laſtly in governing myſelf, in my whole Temper and Behaviour, by all thoſe Rules which promote the general Weal of the whole Syſtem, as GOD doth Himſelf; always avoiding what is wrong or hurtful, as being contrary thereunto; and doing what is right or beneficial, as being agreeable to it, on all Occaſions as they offer. All this I muſt do with a good and well-meaning *Heart*, in a deſigned Compliance with His Will, and from a Senſe of Duty and Gratitude to Him as the great Creator and Governor of the World, and the Father and Friend of Mankind †. I muſt, moreover, ſted-

* Part 1. Chap. 3. ſect. VI, VII, X.
† Part 1. Chap. 2. ſect. XIX.

faſtly

faſtly perſevere in ſuch a Conduct, in ſpite of all Temptations to the contrary *. This is what is implied in the general Duties of *Sincerity* and *Integrity*.

VII. I MUST, therefore, in order hereunto, duly exerciſe my Underſtanding, in acquainting myſelf with the whole Conſtitution of Things, and in making from thence a juſt Eſtimate among the ſeveral Kinds and Degrees of *Good* and *Evil*; preferring always a *greater* Good before a *leſs*, and a *leſſer* Evil before a *greater*. And, becauſe the *Soul* is far more excellent than the *Body*, the Intereſt of the *whole Community* much greater than that of any one *Individual*, and *Eternity* of vaſtly more Importance than *Time*; I muſt, therefore, willingly ſuffer *bodily Evils*, to avoid *ſpiritual*, *private* to prevent *public*, and *temporal*, in order to ſecure againſt thoſe that are *Eternal*. I muſt likewiſe reſign the Goods of the *Body*, or the animal Nature, to thoſe of the *Soul*; *private* Goods to thoſe of the *Public*; and the Goods of *Time* to thoſe of *Eternity* †.

VIII. THE *Divine Law*, which is immutable Truth, is, in itſelf, the Rule or Standard, conformable to which we are to form our Judgments, and to chuſe and act with regard to theſe ſeveral Goods. But the immediate Rule as to us, can be no other than the inward Senſe of our own Reaſon and *Conſcience* duly informed, which is that Judgment we make of our Tempers and Actions, according to what Senſe or Apprehenſion we have of Right and Wrong, or what we

* Introd. ſect. VI.
† Introd. ſect. X.

take

take to be comformable or contrary to that Law. And this Judgment muſt antecedently determine what we ought to do and avoid, and will conſequently give Sentence, whether we have done well or ill *.

Hence ariſes the Diſtinction of our Actions, into ſuch as are either *materially* or *formally* good or evil. If our Actions are ſuch as are really agreeable to the Rule, and productive of Happineſs, they are ſaid to be *materially* good, even tho' we have no Senſe of Duty, or good Intention in what we do. But in order to denominate an Action *formally good*, it is neceſſary not only that it be conformable to the Rule, but that it be done from a Senſe of Duty, and with an Intention to do what is right and well pleaſing to GOD. An *evil Action* is the contrary. It is therefore a Matter of the higheſt Importance that I faithfully endeavour to inform my Conſcience what it is my Duty to do and avoid, as being agreeable or contrary to the divine Law; that in *d ubtful* Caſes, I ſuſpend acting till I have uſed all the Means in my Power, and duly endeavoured to inform myſelf; and that having ſo done, I religiouſly and ſtedfaſtly endeavour to act up to the Dictates of my own Conſcience thus informed, and this from a Senſe of Duty to that GOD on whom I depend, and to whom I am accountable †. If after all my beſt Care, in the Circumſtances in which He has placed me, I have made a Miſtake, I may hope in His Goodneſs,

* Introd. ſect. XV, XXII. and Part I. Chap. 1. ſect. VI.

† Part 1. Chap. 2. ſect. XIX.

that

that He will excuſe me, and accept of my Sincerity; but this I can in no wiſe expect, if my Miſtake was occaſioned either by ſupine Negligence, or any criminal Paſſion.

IX. Now that my Conſcience may be thoroughly and univerſally informed in all the Branches of my Duty; and in as much as my Happineſs depends on my conducting right in the Whole, as I ſtand variouſly ſituated and related, I muſt deſcend to Particulars, and duly conſider myſelf in all the Relations wherein I ſtand, that I may affect and behave myſelf ſuitably to them, and ſo be happy in each of them. The Relations in which I ſtand may all be reduced to theſe three general Heads, *viz.* To *myſelf*, *my GOD*, and *my Neighbour*; correſpondent to which are the general Duties of *Temperance*, *Piety* and *Benevolence*.

BUT to be particular, my *firſt* Relation is to *myſelf*, which obliges me, in Faithfulneſs to myſelf, to behave ſuitably to that rational, active, and immortal Nature, which GOD hath given me, that ſo I may be happy in it. This is called *Human Virtue*, * or Virtue due to that *Human Nature* whereof I conſiſt, and may be expreſſed by the general Term *Temperance*.

2. MY *ſecond* Relation is to GOD, my Maker, Preſerver and Governor, which obliges me, in Faithfulneſs to Him, as well as to myſelf, to behave myſelf ſuitably to the Character of ſuch a glorious Being as He is on whom I depend, that I may be happy in him. This is *Divine*

* See Dr. *Scott*, Part I.

Virtue,

Virtue, or Virtue due to the *DEITY*, and may be expreſſed by the general Term *Piety*.

3. My *third* Relation is to my Fellow Creatures, and eſpecially thoſe of my own Species, of the ſame rational, ſocial and immortal nature with myſelf, which obliges me, both in Faithfulneſs to myſelf and others, to behave ſuitably to the ſocial Character, or in ſuch a Manner as is fit, decent and right towards ſuch a Syſtem of Beings as they are, that I may be happy in them and they in me. This is called *Social Virtue*, or Virtue due to *Society*, and may be expreſſed by the general Terms *Benevolence* and *Beneficence*.

Thus every Branch of Virtue is, in Effect, an Inſtance of *Juſtice* or Righteouſneſs, which implies in the general Notion of it, the rendering what is due to every Perſon and Thing, or treating it as being what it really is.

X. These *Relations*, and the *Duties* correſpondent to them, are ſaid to be, in their general Nature of eternal immutable Obligation; becauſe if I or other Creatures had never exiſted, or ſhould ceaſe to exiſt, and ſo the Fact ſhould ceaſe; yet it is, always was, and ever will be, impoſſible to conceive of ſuch a Being as I am, and ſo ſituated, to myſelf, my Maker, and my Fellow Creatures, but that theſe Obligations will immutably take hold of me; it being neceſſarily implied in the very Notion of ſuch a Creature, in ſuch a Situation, that he ſhould be obliged to ſuch a Conduct *. And as the general Notion of *Sincerity* or *Probity* implies the Performance of theſe

* Introd. XI.

Duties

Duties, as well in the inward Temper and Diſpoſition of our Hearts, as in the outward Actions or Behaviour of our Lives, I muſt accordingly conſider it as my firſt Care to lay a good Foundation within, and to aim at nothing but the Truth and Right of the Caſe upon all Occaſions, in Oppoſition to all Hypocriſy, ſince, in the right Performance of theſe Duties, conſiſts the higheſt Perfection and Happineſs of my rational, ſocial, and immortal Nature †.

† Part I. Chap. 3. Sect. XI. XII.

CHAP.

CHAP. II.

Of the Duties *which we owe to* ourſelves.

I. IT is therefore neceſſary, in order to anſwer the End of my Being, *by being what I ought to be*, that I firſt begin at home, and conſider ſeriouſly what the Duties are that I owe to myſelf, which are called *Human Virtues*, and may be comprehended under the general Term, *Temperance*, or that right Government of all my Powers, Appetites and Paſſions, which is due to that human, active, and immortal Nature, which GOD hath given me, as being neceſſary to its Happineſs within itſelf. And I the rather begin with theſe, as being neceſſary in order to both the other Branches.

II. FROM what hath been ſaid then, it is plain, That the *firſt* Duty incumbent upon me, as a reaſonable active Creature, in order to anſwer the End of my Being, is, to cultivate and improve the *Reaſon* and Underſtanding which GOD hath given me to be the governing Principle and great Law of my Nature; * to ſearch and know the *Truth*, and find out wherein my true Happineſs conſiſts, with the Means neceſſary to it, and from thence the Meaſures of *Right* and *Wrong*; and laſtly, to diſcipline and regulate my Will, Affections, Appetites and Paſſions, according to Reaſon and Truth, that I may freely

* Part I. Chap. 3. Sect. VII.

and

and readily embrace the one, and reject the other, in order that I may be truly happy.

This general Virtue is called *Moral Wiſdom* or *Prudence*, and ſtands in Oppoſition to *Indiſcretion* and *Incogitancy*.

III. BUT to deſcend to more Particulars; as *Pride* conſiſts in a miſerable Deluſion, in thinking of Things otherwiſe than as being what they really are, and particularly in having too great an Opinion of ourſelves, which is a Temper utterly deſtructive of all Improvement and Proficiency either in Knowlege or Virtue, and odious in the Sight both of GOD and Man; and ſince I am nothing of myſelf, and am intirely dependent on GOD for all that I am, all that I have, and hope for; and further, ſince I am at the ſame time conſcious of ſo many Sins, Infirmities, and other humbling Conſiderations, with reſpect both to my Body, my Mind, and every Thing about me;—it is in the next Place incumbent upon me, to conſider ſeriouſly and *know myſelf*, that I may not think of myſelf more highly than I ought to think, but *ſoberly*, and according to what I really am.

This Virtue is called *Humility*, which is the true Foundation of all others, as it makes us very cautious of our own Conduct; proſtrates us in deep Abaſement before the DEITY; diſpoſes us to treat others with great Temper, Tenderneſs, and Affability; and ſtands in Oppoſition to every Degree of *Pride*, *Arrogance*, and *Self-ſufficiency*. And,

IV. As our *Reaſon* and Conſideration is manifeſtly given us to make a juſt Eſtimate of Things, to preſide over our inferior Powers, and to proportion

portion our ſeveral *Appetites* and *Paſſions* to the real Nature and intrinſic Value of their reſpective Objects *, ſo as not to *love* or *hate*, *hope* or *fear*, *joy* or *grieve*, be *pleaſed* or *diſpleaſed* at any Thing, beyond the real Importance of it to our Happineſs or Miſery, in the Whole of our Nature and Duration;—hence it muſt be my Duty to keep a due Ballance among my Paſſions, *&c.* and keep them within their proper Bounds. I muſt take Care that they do not exceed or fall ſhort of the real Nature and Meaſure of their ſeveral Objects; and above all I muſt not ſuffer them to hurry me on to treſpaſs upon any of the Duties that I owe either to GOD or Man.

This is the Office of that Virtue which is called *Moderation* or *Equanimity*, and ſtands in Oppoſition to all *ungoverned Luſts* and *Paſſions*.

V. And further, as the *animal Appetites*, and *fleſhly Luſts* (I mean the Appetites to Meat, Drink, and other carnal Pleaſures, with whatſoever elſe is of the *concupiſcible* Kind) *war againſt the Soul*; and as an immoderate Indulgence to them ſenſualizes, enervates, and of conſequence miſerably debaſes and weakens its nobler Powers; as it alienates them from their proper Objects, and at the ſame time extremely hurts the Temperature and Health of the Body; and as it may likewiſe be very miſchievous to others as well as myſelf, and utterly diſqualify me for the Service, Enjoyment and Favor of GOD †;—I ſay as the immoderate Indulgence of my Paſſions is productive of all theſe bad Effects, it muſt therefore be my Duty

* Part I. Chap. 3. Sect. VII.
† Part. I. Chap. 1. Sect. XV.

to

to maintain a perpetual War with them, to curb and reſtrain them, to keep them under, to bring them into Subjection, and regulate them by the Ends deſigned by GOD and Nature, in planting them in us.

This is the Office of the Virtues called *Temperance* (in its ſtricteſt Senſe) or *Sobriety* and *Chaſtity*, which ſtand in Oppoſition to all *Intemperance* and *Debauchery*.

VI. WHEREAS ſtill further, the turbulent Paſſions of *Anger*, *Grief* and *Fear* (*i. e.* Diſpleaſure and Uneaſineſs at what we already feel or imagine, and anxious Apprehenſions of what may ſeem impending, or whatever elſe is of the *iraſcible* Kind) are apt to warp and byaſs our Minds, and diſable us from a right Judgment and Conduct; as they deſtroy the Peace and Tranquility of our Souls, and create a wretched Tumult within our own Breaſts, frequently prompting us to injurious Words and Actions on the one Hand, or mean Compliances on the other; it muſt therefore be my Duty to keep them alſo, as far as may be, under the due Government of my Reaſon, nor ſuffer them to ruffle and diſcompoſe me, much leſs to tyrannize over me, or in the leaſt diſable me from any Duty I owe either to GOD or Man, or tempt me to any Thing injurious to others, or miſchievous to Society.

The right Government of theſe Paſſions is the Office of thoſe Virtues called *Meekneſs*, *Patience*, and *Fortitude*, which ſtand in Oppoſition to *Wrath*, *Hatred*, *Impatience* and *Puſillanimity*.

VII. FORASMUCH as I am placed by GOD in the Station I am in, whatever it be, and He expects I ſhould faithfully diſcharge the Duties of it,

it, in Proportion to the Powers and Abilities He hath given me; and as he has made my own Diligence and Activity in the Uſe of theſe Powers the natural Means of my Well-being and Uſefulneſs, excluſive of immoderate Cares and Deſires *; it muſt therefore be my Duty to reſign to His Diſpoſitions, to acquieſce in His Allotments, to keep my Station, and to reſt ſatisfied with the Condition in which He hath placed me, contentedly and chearfully diſcharging the Duties of it. I ſhould alſo be active and induſtrious in the Uſe of the Powers and Talents He hath furniſhed me with, both for my own Advantage and the Good of others, for the Benefit of the Public as well as myſelf, for my comfortable Subſiſtence in this Life, and my everlaſting Happineſs in the Life to come.

All this is the happy Fruits of thoſe Virtues called *Contentment*, *Frugality*, and *Induſtry*, in Oppoſition to *Diſcontent*, *Envy*, *Avarice*, *Ambition* and *Idleneſs*.

VIII. *Laſtly*, INASMUCH as I am to continue in my preſent State but for a ſhort and uncertain Time; as I am ſurrounded with many Troubles and Difficulties, and placed in a State of *Probation* here, for an eternal State of *Retribution* hereafter; and ſince that future State of my Exiſtence is, conſequently, of the vaſteſt Importance to me, and will be more or leſs happy or miſerable, according as I behave myſelf while I continue here †;—it muſt therefore be the moſt important Duty of my Life, while I continue in this pre-

* Part. I. Chap. 1. Sect. X. And Chap. 2. Sect. XIX. XX.

† Part I. Chap. 2. Sect. XIX. And Chap. 3. Sect. XXI.

ſent

ſent Condition, to be, in a good Meaſure, diſengaged from this World, and from my Body and Time, and to provide in the beſt Manner I can, for the endleſs State which is before me. In order to make ſuch a Proviſion, I muſt be daily improving my Soul in Knowlege and Virtue (eſpecially the following Virtues, both *divine* and *ſocial*); and I muſt alſo be always diſciplining and training up myſelf in all thoſe Accompliſhments and Qualifications, which alone can be of any Uſe to me when I am called off this preſent Stage, and which will prepare me to be inconceivably and everlaſtingly happy in the Life to come.

This Duty is called, the *Care of the Soul*, in Oppoſition to the exceſſive *Love of the World*, and *the Body*. And thus much for the *Duties* we owe to *ourſelves*.

CHAP.

CHAP. III.

Of the Duties *we owe to* GOD.

I. I PROCEED now, in the *ſecond* Place, to the Conſideration of the Relation we ſtand in to Almighty GOD. In Purſuance of this it is neceſſary that I ſeriouſly conſider what is due to the Character of ſuch a glorious Being, as reſulting from that Relation I ſtand in to him, in order that I may be happy in Him; or, which is the ſame Thing, I muſt enquire what thoſe Duties are which I owe to that All-wiſe, Almighty, moſt juſt and benevolent Being, from whom I derive, and on whom I depend. Theſe Duties when diſcovered and performed, with Integrity of Heart, are called the *Divine Virtues*, and are comprehended under the general Name *Piety*; and without the faithful Performance of them, I ſhall rob Him of his juſt Due, in not conducting towards Him, as being what He is; and at the ſame time I ſhall rob myſelf of the greateſt Happineſs, as he is my chief Good.

II. FURTHER, as GOD is a Being of all poſſible Perfection and Excellency; as He is the great Creator, Preſerver and Governor of the World on whom I intirely depend for my Being, for all my Enjoyments here, and all my Hopes to all Eternity, and to whom I am accountable for all that I think, ſpeak and do *; it is therefore my indiſpenſible Duty in general, to own and *acknowlege* Him as ſuch, to live under a deep, a ſerious and

* Part I. Chap. 2. Sect. XIX.

habitual

habitual Senſe of my Dependence on Him, to *believe* in Him, and *faithfully* endeavour to *obey* and pleaſe Him in all my Behaviour.

This Duty is called the *Knowlege* or *Acknowlegement* of GOD, and *Faith* or *Faithfulneſs* to Him; and ſtands in Oppoſition to the *Ignorance* or *Neglect* of Him, and *Diſregard* to his Authority and Government, or in general what is called *Atheiſm* and *Unbelief*.

III. FURTHER ſtill, when I conſider that GOD is a Being of infinite Perfection and Excellency, the Source of all Beauty, Order, and Harmony, and therefore infinitely amiable in Himſelf; when I regard Him as the univerſal *Parent-mind*, the beneficent Father of Spirits, continually doing Good, and accordingly, as a tender Parent, unſpeakably kind to me, and providing every Thing needful for my Subſiſtence and Well-being,—nor for mine alone, but for That of all the World; and when I reflect that, from what He is and has hitherto done for me, I have all poſſible Reaſon to believe, if I faithfully endeavour to reſemble and pleaſe Him, He will not fail to make me as happy as my Capacity will admit of *, even thro' all Eternity;—I ſay, from all theſe Conſiderations, I muſt account it my Duty to love and delight in Him as my chief Good, to acknowlege his Bounty and Beneficence with unceaſing Thankfulneſs, to prefer his Service above all Things, and, in a Word, to be wholly devoted to him, both in the ſincere Intentions of my Heart and in the Conduct of my whole Life.

* Ibid. and Chap. 3. Sect. XVI. XVII. XX.

This Duty is called *Love* and *Gratitude* to GOD, in Oppoſition to all *Ingratitude* and *Hatred* or *Averſion* to Him and His Service.

IV. AGAIN, ſince GOD is infinitely ſufficient to all the Purpoſes of my Happineſs; ſince He has infinite Wiſdom to direct, Power to enable, and Goodneſs to incline Him to aſſiſt me in the Diſcharge of all my Duties, to ſupport me under all Difficulties, to keep me from whatſoever may hinder or interrupt my Well-being, and to ſecure to me every Thing that is requiſite to my Happineſs; it muſt therefore be my Duty to *confide* in Him intirely, in the Way of *Well-doing*, with a ſecure *Acquieſcence* in His All-wiſe and All-powerful Goodneſs, which, in one Word, is His *All-ſufficiency*.

This Duty is called *Truſt* or *Confidence* in GOD, in Oppoſition to all *Diſtruſt* and *Diffidence*.

V. AND, for as much as GOD is thus infinitely benevolent, wiſe and powerful, and cannot but know what is beſt for me infinitely better than I do myſelf; as He cannot be miſled or controuled in any Diſpoſitions He is pleaſed to make concerning me, and will not fail to bring Good out of Evil, or make Evil ſubſervient to Good, always bringing about the beſt Ends by the fitteſt Means; and farther, as he cannot fail to conſult the beſt Good in the Whole, in all His Commands and Diſpenſations, in every Thing He requires me to do or ſuffer *; it muſt therefore be my Duty to be entirely *reſigned* to Him, to *ſubmit* to His Orders and Allotments, and to have

* Ibid. and Chap. 2. Sect. XXIV. XXV.

my

my Will always, as far as poſſible, united with His.

This is the Duty of *Submiſſion* and *Reſignation* to GOD, in Oppoſition to all *Murmuring*, *Untowardneſs*, and *Rebellion*.

VI. FURTHERMORE, as GOD is the incomprehenſibly great and tremendous moral Governor of the World; as there is nothing that I may not hope from His Goodneſs, that is really ſubſervient to my beſt Good, if I faithfully endeavour to obey and pleaſe Him; and as on the other Hand, I cannot but expect the ſevereſt Puniſhments from His Diſpleaſure and Juſtice, if I live in Oppoſition to His Will, who is conſtantly preſent with me, ſees all the Tempers of my Heart, with the Actions of my Life, and will, in a little Time call me to Account for them *; it muſt therefore be my Duty always to ſtand in *Awe* of Him; to think and ſpeak of Him in the moſt *reverend* Manner; to *ſet Him ever before me*, as a Witneſs and Spectator of all my Behaviour; and to be above all Things concerned not to diſpleaſe him, nay even ſolicitouſly careful to approve myſelf to Him in all that I do.

This Duty is called *Reverence*, or the *Fear* of GOD, in Oppoſition to all *Irreverence* and *Diſregard* towards Him.

VII. FURTHER ſtill, ſince GOD is Himſelf infinitely Holy, True, Juſt and Good, and conſequently the great Pattern and Standard of all moral Perfection; ſince it is evident, from the intelligent, free, active Nature, that He hath given me, that I am capable of ſome good Degree of

* Part I. Chap. 2 Sect. XIX.

Reſemblance or Likeneſs to Him; and ſince by how much the more I reſemble Him, by ſo much the more perfect and happy I ſhall certainly be *; —I muſt therefore think it my Duty to be as *like* Him as ever I can, in all my Tempers and Deportment; *Holy* as He is *Holy*, *Righteous* as He is *Righteous*, *True* and *Faithful*, *Kind* and *Merciful* as He is.

This Duty is called the *Imitation* of GOD, in Oppoſition to *Unholineſs*, or being *unlike* to Him.

VIII. *Laſtly*, SINCE GOD is that Being from whom we receive all that we enjoy, and on whom we depend for all that we want both for Time and Eternity †; ſince it is fit and right in itſelf that we own him to be what he is, and of great Advantage to us that we live under a deep and habitual Senſe of this our Dependence upon him, and our Obligations to him; and ſince Gratitude requires our juſt Acknowlegement of theſe Obligations;—it muſt therefore be our bounden Duty, for all theſe good Purpoſes, and for the improving us in every Virtue, to pray to him for all that we want, and breathe up our moſt grateful *Praiſes* to Him every Day that we live, for every Thing that we receive. If we neglect ſo to do, we live a moſt unnatural and brutiſh Life. But becauſe we cannot do this with any Meaning, without that Love, Truſt, Reſignation, Reverence and Imitation, which I have demonſtrated to be our Duties towards him; therefore theſe Tempers and Diſpoſitions muſt

* Part I. Chap. 2. Sect. V.

† Ibid. Sect. VI. and Chap. 3. Sect. XVI.

ever

ever be ſuppoſed to attend all our Prayers and Praiſes, which are comprehended under the general Name of *Devotion*, or the *Worſhip* of GOD, in Oppoſition to all *Profaneneſs*, *Irreligion*, *Superſtition* and *Idolatry*.

IX. AND inaſmuch as Mankind thus depend upon GOD, and receive innumerable Favours from Him, not only in their ſingle, but alſo in their ſocial Capacity; and as being all Children of the ſame common Parent, it is peculiarly fit that we ſhould, not only ſeverally, but jointly as Brethren, pay our common Homage, and teſtify our grateful Senſe of our common Dependence and Obligations; and further, as our joint Performance of this Duty does open Honour to Him in the World, and hath, at the ſame time, a natural Tendency the more ardently to affect our Hearts with Devotion to Him, as well as to unite us the more ſtrongly in mutual Benevolence one towards another;—It is therefore *fit*, *right*, *and our bounden Duty*, to worſhip GOD, not only ſeverally, but alſo jointly, in our *Families* and in public *Communities*, upon ſuch ſtated Seaſons, and in ſuch Forms, Geſtures, and other Circumſtances, as are generally agreed upon to be moſt expreſſive of Reverence, Duty and Devotion to him.

This is the great Duty of *public Worſhip*; to the honourable Support of which, we ought, therefore, both for GOD's Sake and our own, jointly and liberally to contribute. And thus much for our Duty towards GOD.

CHAP. IV.

Of the Duties which we owe to our Fellow Creatures, *or to thoſe of our own* Species *and* Society *in general, and to our* Relatives *in particular.*

I. I PROCEED now, in the *third* Place, to the Conſideration of the Relation we ſtand in one to another. In Purſuance of this, it is neceſſary that I ſeriouſly conſider what is due to the ſocial Character as reſulting from that Relation; or what thoſe Duties are which I owe to my Fellow Creatures, eſpecially thoſe of my own Species. Theſe Duties, as already obſerved, are called *Social Virtues*, and are comprehended under the general Term, *Benevo'ence*, of which they are ſo many Branches; and they conſiſt in general, in treating or behaving towards others as being what they and I are, that I may be happy in them, and they in me.

II. Now ſince, as I have obſerve'd above*, being furniſhed with Reaſon, Speech, and ſocial Affections, we are evidently made for Society; ſince alſo we are placed, by the Condition of our Nature, not only in a State of Dependence on Almighty GOD, our common Heavenly Parent, but alſo in a State of mutual Dependence on each other for our Well-being and Happineſs, (for in many Caſes we cannot well ſubſiſt without each others Help, and by the good or ill Uſe of our

* Part I. Chap. 1. Sect. XIII.

Powers,

Powers, we are capable of being either very uſeful, or very miſchievous to each other); and ſince, by the Powers of Reflection and Reaſoning, we are enabled to place ourſelves in each other's ſtead, and to make a Judgment from what we feel in ourſelves, how we ſhould wiſh to be uſed by others, and to diſcover what is beſt in the Whole, for our common Safety and mutual Advantage *;—I ſay, ſince all theſe Things are ſo, it is manifeſt that it muſt in general be our Duty to conſider ourſelves to be ſo ſituated and related, as in Fact we are; and hence to cultivate a hearty good Will one towards another as Brethren; to do nothing hurtful, and all the Good we can to each other; to enter into Combinations and Compacts for promoting our common Intereſt and Safety; to reſign every one his own private Advantage to that of the Community, in which his own is beſt ſecured; to make the common Good the Standard by which to judge of his own Duty and Intereſt, and to be inflexibly governed by it.

Such, in general, is the Diſpoſition of *Benevolence*, which taking its Riſe in the firſt Connections of Individuals, ſpreads thro' the whole ſocial Syſtem, iſſuing in, and ſtrongly prompting to *public Virtue*, the *Love* of our *Country*, and our *Species*, in Oppoſition to every Thing that implies *Malevolence*, *Selfiſhneſs*, and that mean *Contraction* of *Spirit* which centers every Aim in private Intereſt.

III. BUT to be more particular in the ſeveral Branches of this Virtue, let us go on, riſing from the loweſt to thehigheſt. Firſt then, as I

* Introd. Sect. XVII.

have ſeveral Things which I call my *own*, to which I have a *Right*, being poſſeſſed of them either by the free Gift of God, or by my own Activity and Induſtry, with his Bleſſing; as I find ſuch Things are greatly uſeful to my Comfort and Well-being, and feel a great Pleaſure in the unmoleſted Enjoyment of them, and Trouble in being deprived of them; and as, when I am moleſted or deprived of them by any One, without having juſtly forfeited them by my own Miſconduct, I feel a ſtrong Senſe of Injury, and muſt therefore by Reflection conclude, that every other Perſon hath the ſame Senſe of Injury in the like Caſe as I have; it muſt therefore be my Duty, and the firſt Dictate of *Benevolence*, not to do Injury to others in any Reſpect, whether it relates to their Souls, Bodies, Names or Eſtates, *&c.* eſpecially ſince I would wiſh to ſuffer no Injury from them in any of theſe Reſpects *.

This Diſpoſition is called *Innocence* and *Inoffenſiveneſs*, in Oppoſition to *Injuriouſneſs* and *Miſchievouſneſs*.

IV. In particular, ſince I know that I cannot endure to be hurt in my Perſon, either in Soul or Body; to be robbed of my Liberty, Eſtate, Wife or Children; to be belied or miſrepreſented in my Name or Reputation; to be deceived and impoſed upon, or any wiſe oppreſſed in my Dealings, *&c.* and as I muſt conclude it to be wrong to treat others ill in any of theſe, or the like Inſtances; ſo, on the other Hand, for the ſame Reaſon that I think it right, that, in Sub-

* Part I. Chap. 1, Sect. XVII.

ordination

ordination to the public Senſe and Intereſt (ſuppoſing no Forfeiture) all Perſons ſhould allow me the quiet and peaceable Enjoyment of all that is mine, my Innocence, Life, Limbs, Liberty, Eſtate, Wife, Children, &c. and that they ſhould ſpeak nothing but the Truth to me and of me, and deal equitably, fairly and faithfully with me, treating me in every Thing conformable to what I am and have †; I muſt think it right, and my Duty accordingly, from the ſame Principle, to treat others with Equity in all theſe Reſpects, as I would wiſh to be treated by them in the like Circumſtances.

This Duty is called *Juſtice*, in the ſtrict Senſe of it, which comprehends good *Example*, *Equity*, *Truth*, *Faithfulneſs*, in Oppoſition to all Inſtances of *Injuſtice*; ſuch as, tempting to Sin, Murther, Maiming, Adultery, Fornication, Stealth, Robbery, Oppreſſion, Lying, Defamation, Unfaithfulneſs to Engagements, Cheating, and all Deceitfulneſs.

V. FOR the like Reaſons, ſince I feel a great Delight in being well reſpected, duly eſteem'd, well ſpoken of, and kindly treated by others *; I muſt think it my Duty, from the ſame benevolent Principle, to treat others with all ſuch Diſpoſitions, Acts and Inſtances of Kindneſs and good Uſage, as I ſhould in my Turn, reaſonably expect, and take Pleaſure in receiving. I muſt be ready to do all good Offices in my Power to others, whether Neighbours or Strangers, whether to their Souls or Bodies. I muſt ſay the beſt of them, put the kindeſt and moſt favorable Conſtruction I can upon what they ſay or do, and conduct to-

† Ibid. * Part I. Chap. 1. Sect. XIII.

wards them with Humanity, Candor, Affability and Courteſy. And as I find a great Solace under Pain and Diſtreſs in the Pity and Aſſiſtance of others; ſo I muſt think it my Duty to have the like Sentiments of Compaſſion and Tenderneſs towards them in the like Circumſtances, whether of Mind, Body, or Eſtate, and ſhould think I acted unnaturally, if I did not contribute all I could, conſiſtent with other Obligations, to their Comfort and Relief. Thus by reflecting and conceiving ourſelves in each other's Circumſtances *, our Love to ourſelves becomes the Foundation of our Love to others, and cauſes us to take Pleaſure in their Enjoyments, and in communicating Pleaſure to them; to delight in good Offices, and in ſpeaking kindly to them and of them; and to ſympathize with them in their Calamities, and be ready to relieve them.

All this is implied in the general Duty of *Charity*, which therefore comprehends Candor, Affability, Hoſpitality, Mercy, Tenderneſs and Beneficence, in Oppoſition to all Inſtances of *Uncharitableneſs*, ſuch as Cenſorioufneſs, Moroſeneſs, Envy, Ill-nature, Cruelty and Hardheartedneſs.

VI. INASMUCH as it is manifeſt, from what was obſerved above, under the firſt general Head of the Duty we owe to Society, that it is incumbent upon us to do all we can to promote the Weal of our Fellow-creatures, and to have a principal Zeal for the general Good, on which our particular Welfare very much depends †; and ſince there may be ſeveral Things in our Power,

* Part I. Chap. 1. Sect. V.

† Part I. Chap. 1. Sect. XIII. And Part II. Chap. 1. Sect. VI.

above

above and beyond what mere Juſtice and Humanity require, wherein we may be uſeful to others, and to the Public;—I muſt think it my Duty, from the ſame Principle, to be of a free and generous Spirit as far as I am able; to be forward and ready to every good Work, and to delight in doing Good, as GOD himſelf does, whereinſoever I may be uſeful in promoting his Honor, and the Good of Mankind: and this I ſhould do from a Senſe of Gratitude to him for all I enjoy.

This Virtue is called *Liberality*, *Generoſity* and *Magnificence*, in Oppoſition to *Covetouſneſs* and *Niggardlineſs*, or a grudging, narrow and contracted *Spirit*. And for any Benefits received either of GOD or Man, *Gratitude* is due to the Benefactor, in Oppoſition to a ſtupid *ungrateful Spirit*, which is extremely baſe and odious.

VII. SINCE the Peace and Quietneſs of Society, which are indiſpenſably neceſſary to its Happineſs, depend not only on our avoiding every Thing that is injurious, and doing all that is juſt, kind and generous, but alſo upon every One's being of a peace-making and forgiving Spirit, contented in his own Station, and faithfully endeavouring to diſcharge the Duties of it, without intermeddling in Affairs that do not belong to his Province *; I muſt therefore think it my Duty to keep within my own Sphere, minding my own Buſineſs, and doing whatever belongs to my own Station. And if I have done any Wrong, I muſt not only repair the Injury, make Reſtitution, and aſk Forgiveneſs, but alſo be of a forgiving Spirit towards others that have

* Part II. Chap. 2. Sect. VI.

wrong'd me, as I would hope Forgiveneſs of GOD whom I have much oftener offended. In a Word, I muſt do all that is in my Power for promoting and preſerving Friendſhip, good Neighbourhood, and the Public Tranquility.

Theſe Duties are called Quietneſs, Peaceableneſs, Friendlineſs, and Forgiveneſs, in Oppoſition to Ambition, Contention, Unfriendlineſs, and Irreconcileableneſs.

VIII. And *laſtly*, ſince, according to the preſent Condition of our Nature, various Relations and Connections cannot but obtain, ſuch as Huſband and Wife, Parents and Children, Maſters and Servants, Magiſtrates and Subjects, Teachers and Learners, *&c.* * all theſe being neceſſary for the Subſiſtence and ſocial Happineſs of our Species;—it muſt be my Duty, which ſoever of theſe Conditions I am placed in, to behave myſelf ſuitably to it. If I am a *Huſband* or *Wife*, I muſt be tenderly loving, faithful and helpful. If I am a *Parent*, I muſt be tender of my helpleſs Off-ſpring. I muſt do all I can to inſtruct and form both their Minds and Manners to the beſt Advantage, and provide for them in the beſt Manner I am able, conſiſtent with other Duties; and if I am a *Child*, I muſt be grateful, and tenderly helpful, dutiful and obedient to my Parents, from whom I derived, and on whom I depend or have depended, when unable to help myſelf. In this Capacity alſo I muſt ſhew a peculiar Tenderneſs and Friendſhip for my Brethren, Siſters, and other Relatives. Again, if I am a *Maſter*, I muſt be juſt and kind to my Servant; and if I am

* Part I. Chap. 1. Sect. XIII.

a *Servant*,

a *Servant*, I muſt be dutiful, obedient and faithful to my Maſter. If I am a *Magiſtrate*, I muſt be zealous for the public Good, upright, faithful and impartial in my Adminiſtration; and if I am a *Subject*, I muſt be ſubmiſſive and orderly, in Obedience to Law and Authority. If I am a *Teacher*, I muſt be ready and faithful to guide and inſtruct; and if am a *Learner*, I muſt be willing to be guided, and ready to follow the Inſtructions that are given me, and to reward the Labors of ſuch as have the Care of me.

In a Word, if I am in any *ſuperior* Station of Life, I muſt be tractable and condeſcending; and if in an *inferior* Condition, I muſt be modeſt, reſpectful and decent in all my Deportment. In general, in whatever Situation of Life I am placed, I muſt take Care to act up to my Character, whatever it be; both in thoſe leſſer Societies founded in *Nature*, which are called *Families*; and thoſe larger Societies founded in *Compact*, whether tacit or explicit, called *Civil Governments*, to which all *Honor*, *Submiſſion* and *Obedience* are due in all Things lawful and honeſt, in Oppoſition to all Inſtances of *Turbulence*, *Faction* and *Rebellion*.

All theſe relative Duties, in Conjunction with the reſt, are indiſpenſibly neceſſary to the moral Order, and the public Peace and Happineſs of Mankind, and terminate in that nobleſt of all ſocial Paſſions, the *Love* of our *Country* and of our *Species*, joined with an ardent Zeal for every Thing that concerns the Public Weal. And thus much for our Duties towards Society.

CHAP.

CHAP V.

Of the Subordinate Duties, *or* Means *for the more ready and faithful Diſcharge of the Duties above explained.*

I. HAVING thus deduced, from the great Principles of Truth above demonſtrated, the principal Branches of moral Duty founded on them, both towards GOD, *ourſelves*, and our *Neighbours*; I proceed now to enumerate the chief of thoſe *ſubordinate Duties*, which are to be performed as Means of *Culture*, for begetting, improving and perfecting in us thoſe *moral Virtues*. And this will be done in anſwer to the two laſt of thoſe great Enquiries*, *viz.*

V. Whether *I am* what I ought to *be?* And if not,

VI. What muſt I perform, as a Means in order to *be* and *do* what I ought, and ſo in order finally to anſwer the END of my *Being?*

II. THE *firſt* of thoſe two laſt Enquiries will put us upon the great Duty of *Self-examination*, which is a Duty of very great Importance to us; for if we do not examine and truly *know ourſelves*, and what is our real State, how ſhall we be able to rectify what is amiſs, that we may be in a Condition to give a good Account of ourſelves at laſt? And as *Seneca* ſays, *Illi mors gravis incubat,—qui nimis notus omnibus,—ignotus moritur ſibi.* He dies a grievous Death indeed,—who too much known to others, dies—a Stranger to himſelf!

* Introd. XXVII.

III,

III. LET this then be my *firſt* Rule in order to anſwer theſe laſt Queſtions, and the firſt Means in order to become what I ought to *be*; *viz.*—To inure myſelf to a Habit of *ſerious Conſideration*; to ſuſpend Acting, till I have well weighed the Importance of Things *, that I may be under Advantage to make a wiſe Choice; and, according to *Pythagoras*'s Advice to his Diſciples †, to enter frequently into my own Heart, and take a daily and exact Survey of my Life and Conduct; to deal faithfully with myſelf, and to endeavour to think of my Temper and Behaviour, as being what it really is, *without Partiality, and without Hypocriſy.*

IV. AND as the Knowlege of myſelf is of ſo great Importance, let it be the next Rule, that I entertain and cultivate within myſelf a due Senſe of the *Dignity* of my reaſonable, active and immortal Nature, as exhibiting a faint Image of the Divinity ‡, and conſequently entertain a deep *Reverence* for it as ſuch. This would make me always careful to do nothing unworthy, indecent or miſbecoming it; on the contrary, I ſhould be concerned, on all Occaſions, to act the decent Part in Life, or what duly becomes it in all its Relations. Let me eſpecially have a great Reverence for the Senſe of my own Conſcience, as being the Divine Light irradiating me within, and the Voice of the Deity Himſelf, that ſo I may take the utmoſt Care not to live in any

* Part 1. Chap. 1. ſect. V.

† *Carm. Aur.* See *Hierocles.*

‡ Part 1. Chap. 1. ſect. VI, VII, VIII. and Chap. 2. ſect. V.

Courſe

Courſe whatſoever for which my own Reaſon and Conſcience ſhall reproach me. For, as One's Conſcience is properly One's Self, it is the greateſt Madneſs in the World, for a Man to live at a perpetual Variance with himſelf; and it is the firſt Point of Wiſdom, always to keep Friends with Ourſelves.

V. SINCE I depend wholly on GOD, who is ever preſent with me, the conſtant Spectator of all my Behaviour, in the inward Temper and Thoughts of my Heart as well as in all the outward Actions of my Life, and ſince I muſt expect to give an Account of myſelf to Him *; it muſt be my next Rule, by the frequent Practice of Meditation and Devotion, to poſſeſs myſelf habitually of the moſt intimate and *reverend Senſe* of His *univerſal Preſence*, All ſufficiency and Purity, as well as a moſt abaſing Senſe of my own Dependence, Guilt and Impotence. Thus ſhall I become awfully careful to do nothing unworthy of His Preſence, his Inſpection and the Relation I ſtand in to Him, and ſhall ſeriouſly endeavour, in a humble Dependence upon His gracious Aſſiſtance, ſo to guard and diſcipline my Thoughts and Affections, as well as my Words and Actions, that they may not be diſpleaſing to His All-ſeeing Eye, but may obtain His Favor and Approbation, in whoſe moral Character is contained all that is perfectly right and amiable in itſelf, and on whoſe Approbation and Friendſhip my Happineſs all depends.

VI. IT will alſo be of very good Uſe to promote in me every Sort of Virtue, and eſpecially

* Part 1. Chap. 2 ſect. IX. XIX.

thoſe

thoſe of the ſocial Kind, to entertain a *great Senſe* and *Value* of the *Opinion* and *Eſteem* of *Mankind*, ſince even the moſt corrupt of them, and much more the beſt (whoſe Eſteem is highly to be valued) cannot but entertain a high Opinion of Virtue, with Reverence and Regard for the virtuous Character, as well as a Contempt of the Vicious *. So that if I have any Deſire of either doing any Good to Mankind, or of enjoying any Good from them, it muſt deeply concern me to endeavour to recommend myſelf to their good Opinion; and this can no otherwiſe be done, than by always acting the ſober, honeſt, faithful, generous and benevolent Part in all my Intercourſe with them, which cannot fail of engaging an Intereſt in their Good-will, Eſteem and Confidence, and muſt therefore be the wiſeſt Courſe I can take to anſwer all my moſt important Purpoſes, with Regard to my comfortable Subſiſtence in this preſent Life, as well as to qualify me for a better.

VII. IF upon a due Survey of my Temper and Behaviour, I find I have acted an unreaſonable and vicious Part, as my own Conſcience will not fail to reproach me for it, ſo I cannot avoid feeling a great deal of Uneaſineſs and Remorſe upon reflecting on my Miſconduct †. Now whenever I feel any Remorſe or Miſgivings, I ſhould act wiſely to be ſo far from ſtifling, as rather to indulge thoſe Sentiments, and let them have their Courſe, and improve them into a truly contrite Grief. And if am ſorry for what is amiſs

* Part 1. Chap. 1. ſect. XI.

† Part 1. Chap. 1. ſect. VI. and Chap. 3. ſect. XI.

in

in my Conduct, as I ought to be, I ſhall utterly hate and abhor every Vice, as being contrary to GOD, and all that is right and reaſonable; nor ſhall I ever be eaſy till I reform and return to my Duty, and for the Time to come be governed by my Reaſon, my Conſcience, a Senſe of Duty to GOD, and every other wiſe and good Conſideration. And herein conſiſts the Nature of true *Repentance* and *Reformation.*

VIII. AND if I truly repent of my paſt Miſconduct, I ſhall be very *watchful* againſt all thoſe *Temptations* that I find myſelf expoſed to, either from my own Luſts and Paſſions within, or from the Solicitations of a corrupt and degenerate World without me *. Hence, as I muſt conſider Virtue to be my greateſt Intereſt, being my true Perfection and Happineſs, I ſhall therefore avoid all ill Places and *bad Company*, where I am moſt liable to Danger, and conſider every Perſon and Thing as an Enemy that hath a Tendency to rob me of my Innocence, and miſlead me from a ſtedfaſt Courſe of virtuous Behaviour. In Conſequence of this I ſhall account thoſe my beſt Friends that moſt promote Virtue by their good Advice, Example, *&c.* and therefore ſhall be ambitious of keeping the *beſt Company*, and following the beſt Examples.

IX. BUT further, in Conſequence of theſe Conſiderations, I ſhall alſo carefully obſerve what is my *ruling Paſſion*, and endeavour to make an Advantage of it to promote the Intereſt of Virtue even againſt all the Tendencies of Vice; more eſpecially I ſhall be upon my Guard againſt thoſe

* Part 1. Chap. 1. ſect. XV.

par

particular *Failings*, that I find my own *Conſtitution* is peculiarly incident to, whether of the concupiſcible or iraſcible Kind, whether thoſe of Self-conceit, Luſt, Covetouſneſs, Intemperance, *&c.* on the one Hand, or thoſe of Reſentment, Anger, Impatience, Envy, Revenge, *&c.* on the other. For, indeed, there is perhaps ſcarce a Perſon to be found, but hath ſome particular Tendency towards ſome one Vice more than another, founded in the very Frame of his Nature, which adminiſters Matter and Occaſion for particular Humiliation and continual Diſcipline *.

X. IF I find I have any ſuch particular Tendency, and have contracted any vicious Habit by my Indulgence to it, I muſt inure myſelf to *Self-denial* and *Mortification*, till I have got the Aſcendent of it. I muſt conſider Slavery as a moſt wretched and abject Condition, and therefore never content myſelf, till I gain and maintain the Maſtery of myſelf, ſo as to be at Liberty readily to follow the Dictates of my Reaſon and Conſcience, and to act up to the Dignity of my rational active Nature, and the ſeveral Connections founded in my Relation to GOD and my Fellow Creatures. Thus ſhall I become *what I ought to be* †.

XI. IN order that I may *diſcipline* myſelf to a Readineſs in denying myſelf in Things unlawful, and the more effectually tame, ſubdue, and keep under a due Regimen my untoward Luſts and Paſſions, it may be very fit and uſeful that I frequently practiſe Self-denial in Things lawful

* Ibid.

† Part 1. Chap. 3. ſect. XI.

and

and indifferent. For, if I always accuſtom myſelf to go to the utmoſt Bounds of my lawful Liberty, it is a Million to One but I ſhall be frequently treſpaſſing upon them; for which Reaſon I ſhould do well, by frequent *Faſting*, to deny myſelf ſuch Meaſures or Kinds of Food and Drink, *&c.* as might otherwiſe be lawfully indulged; and particularly ſuch as have a peculiar Tendency to inflame my Luſts and Paſſions *.

XII. I MUST, from a Senſe both of the Glory and Dignity of Virtue, and my Duty to Almighty GOD, *reſolutely* go into every virtuous Practice, however difficult it may be, in which I ſhall act the truly heroic and manly Part; nor muſt I content myſelf in any certain Pitch of Virtue to which I imagine myſelf to have attained, but muſt *preſs forward*, and *perſevere* in a continual Struggle and perpetual Warfare, throughout my whole Life, and be daily endeavouring to make all poſſible Proficiency in Virtue, till I gain the utmoſt Facility and Readineſs in every virtuous Practice that the Frailty of my Nature will admit of †.

XIII. IN order to this, I ſhould do well to conſider ſeriouſly the vaſt Importance of that ineſtimable Talent, *Time*, of which I muſt expect to give an Account to the Author and Preſerver of my Being, as well as of all my other Talents. Let therefore an habitual Senſe of the Shortneſs, at the utmoſt, and of the extreme Uncertainty of my Life, be ever preſent and uppermoſt in my Thoughts. This will make me careful to huſ-

* Part 2. Chap. 2. ſect. IV.
† Part 1. Chap. 3. ſect. XXI.

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band every Moment to the beſt Advantage for the doing what Good I can, and for acquiring true Wiſdom and Virtue, which are Treaſures of the moſt ineſtimable Value, as being thoſe only which can make me truly uſeful and happy here, as well as thoſe only which I can carry with me into the future State of my Exiſtence, and which alone can make me happy there—completely and eternally happy, when Time ſhall be no more *.

XIV. AND, *laſtly*, in order to my being the more effectually engaged to the faithful Diſcharge of my Duty, in conforming to all the Laws of Virtue, I muſt endeavour to keep up in my Mind an habitual Senſe of their moſt weighty *Sanctions*, *viz.* The Happineſs or Miſery unavoidably attending my Obedience or Diſobedience, both in this and the future State.

In this preſent Life there is on the Side of Virtue the trueſt Enjoyment of all reaſonable Pleaſures, without that Remorſe and Terror which attends thoſe that are unreaſonable and vicious. —Health of Body, and Peace of Mind; the Love, Eſteem and Confidence of Men, and the Approbation, Favor and Bleſſing of GOD; true Joy and Satisfaction in Proſperity, and ſolid Comfort and Calmneſs in Adverſity; the moſt reaſonable Proſpect of Succeſs in our Affairs here, and a moſt comfortable Proſpect of Happineſs hereafter;—All theſe are the ineſtimable never-failing Concomitants of Virtue.

XV. THUS, if there was to be no Life after this, a Courſe of Virtue would be infinitely preferable to that of Vice, which is unavoidably attended with endleſs Miſchiefs and Perplexities.

* Part 1. Chap. 3. ſect. XXI.

The

The Wicked are like the *troubled Sea*, and ſeldom *live out Half their Days*. But the Ways of Wiſdom and Virtue *are Ways of Pleaſantneſs, and all her Paths are Peace. Length of Days is in her Right-hand, and in her Left-hand Riches and Honor* *.

But then if we look forward to the Life to come, there indeed a moſt glorious Proſpect opens and ſtretches down thro' eternal Ages. There it is that Virtue reaps her full Reward, and triumphs in the Fruit of her Works. As, on the one Hand, there are the moſt tremendous Puniſhments attending our Diſobedience, there being unavoidable Pain and exquiſite Miſery neceſſarily connected with every Vice, ariſing from the Remorſe and Reproaches of our own Minds, and the fearful Apprehenſions and diſmal Effects of the divine Diſpleaſure; ſo, on the other Hand, there are as certain and moſt glorious Rewards attending a Courſe of Obedience, there being unſpeakable Pleaſure and exquiſite Happineſs neceſſarily connected with the Practice of every Virtue, ariſing as well from the natural Fruits and Effects thereof, as from the Approbation and Applauſe of our own Minds, and eſpecially the Applauſe of Almighty GOD, and the *Congratulation* of *ſuperior Beings*, with whom we who are truly virtuous ſhall mingle in all the ineffable Delights of a heavenly Society, and, exulting in the everlaſting Favor and Friendſhip of our common LORD, ſhall raiſe *one common Anthem* of ever-growing *Gratitude* to Him thro' all the endleſs Ages of a happy Eternity †!

* Sup. VI. And Part 1. Chap. 3. ſect. XI.

† Part 1. Chap. 3. ſect. XI. And 2. XIX.

XVI.

XVI. IF I diligently attend to these Things, and live in the constant Practice of them, together with the daily Offices of true Devotion, having thereby a frequent Intercourse with the great *Father of Spirits* and Pattern of all moral Perfection, which vastly tends to the Proficiency of Virtue, I shall, at length, be so inured to the Love and Practice of every Virtue, private, divine and social (in the Perfection of which consists the highest Happiness of my reasonable and immortal Nature) that I shall at length be prepared to quit this present Stage, and to give a good Account of myself to GOD, being in some good Measure qualified for that perfect State of Virtue and consummate Happiness, which is to be expected in the future State of my Existence; according to that excellent Saying of the wise King;—*The Path of the Just is like the shining Light, which shineth more and more unto the perfect Day.*

CHAP.

CHAP. VI.

Of the Connection between the Law *or* Religion *of* Nature *and* Chriſtianity.

I. HAVING thus given a ſhort Sketch of the firſt great Principles of *Moral Philoſophy*, or what is called the *Religion* or Law of *Nature*, as being founded in the Nature of GOD and Man, in the Relation between Him and us, in our Relation one to another, in Conformity to which conſiſts the higheſt Perfection and Happineſs of human Nature, and which may therefore be called the *Religion* of the *End* *; and having alſo ſketched out the Chief of thoſe ſubordinate Duties ſubſervient thereunto, which may be called the *Religion* of *the Means*;—I ſhall now conclude, by giving a very ſhort Summary of *revealed Religion*, and ſhew the Connection between the former and CHRISTIANITY, or the Religion of the *Mediator*, which is to be conſidered as the great infallible Means of our Inſtruction and Reformation, for begetting, improving and perfecting in us all the Virtues of an honeſt Heart, and a good Life, and for aſcertaining to us the Favor of GOD, and a bleſſed Immortality. And I hope it will appear that this Religion is ſo admirably ſubſervient to theſe Purpoſes, that it ſhould ſeem the greateſt Inconſiſtency imaginable for a Man to be a real Friend to what is called Natural Religion or Morality, and at the ſame time not to adhere firmly to the Chriſtian Syſtem.

* Dr. *Scott*, P. I.

II. For

II. FOR altho' theſe great Truths and Duties appear thus evident and demonſtrable, in the Nature of Things, to any ſerious, thinking and conſiderate Perſon, who has had Means of Information, and Leiſure to give a proper Attention to them; and altho' many wiſe Men in the Heathen World (doubtleſs much aſſiſted in theſe Enquiries, by Inſtructions handed down to them by Tradition, from the firſt Parents and intermediate Anceſtors of Mankind) have made very great Proficiency in theſe Speculations;—yet it muſt be allowed, that ſo many are the Cares and Buſineſſes, the Pleaſures and Amuſements of this Life, which unavoidably engage the Attention of the Bulk of Mankind, that it cannot be expected they ſhould ever attain to the diſtinct practical Knowlege of them, in their preſent Condition, without Inſtruction from above.

Thus an expreſs Revelation appears highly expedient, and indeed extremely neceſſary, as a Means in order to render Men in any tolerable Meaſure capable of anſwering the End of their Being; eſpecially if it be conſidered, that no Philoſopher or Teacher, without a Commiſſion ſufficiently atteſted from GOD, even if he could diſcover all theſe *Laws of Nature*, could have Authority to enjoin them, as being (what indeed they are) the *Laws of GOD*, without which they would make but a ſmall Impreſſion on Mankind; and if it alſo be conſidered that this would be the moſt direct and compendious Method of anſwering ſuch a Purpoſe *.

* See *Lactant.* L. III. C. 26, 27.

III. And indeed, conſidering that the Wiſdom, Power and Goodneſs of the DEITY are ſuch, as could not fail to enable and diſpoſe Him to do all that was fit and neceſſary to conduct the Creatures which He had made (and would not deſert) to that Happineſs which was the End of their Being; I cannot doubt but that even the firſt Parents of Mankind, upon their firſt coming into Being, and in their State of Innocence, being then perfect Strangers to every Thing about them, and having every Thing to learn that related to their Well-being, muſt, in ſome Manner or other, have been taught by GOD himſelf, many Things relating to Food, Language, the Origin of Things, Philoſophy and Religion, *&c.* (at leaſt ſo much as was neceſſary for them to begin with) in order to their Well-being and Happineſs. And when they had ſinned againſt him, and fallen into a State of Mortality and Miſery, it is natural to conclude, from the ſame Goodneſs and Compaſſion of the *Father of Mercies*, that he would take Pity on them, and teach them (what they could no otherwiſe know) in what Method, and upon what Terms, they ſhould be pardoned and reſtored to his Favor, and how they ſhould conduct for the future, ſo as to be accepted by him and reſtored to that Immortality which they had loſt.

IV. I say all this is reaſonably to be expected from the Goodneſs of GOD. And we find the Fact was accordingly ſo. GOD ſignified to our firſt Parents themſelves, after their Fall, his grand Deſign of ſending a *Saviour* and Inſtructor into the World, and gave them Hopes of being again reconciled to his Favor. To their immediate Deſ-

Deſcendents he alſo ſhadowed forth the ſeveral Circumſtances of this great Work, by the Inſtitution of Sacrifices, particularly of the *paſchal Lamb* at the Feaſt of the *Paſſover*, and by ſeveral Types and Emblems. In the following Ages the holy Prophets, by his divine Inſpiration, explained the ſpiritual Meaning of theſe Types, *&c.* and diſcovered more and more of the grand Plan.

Thus it appears, that from the Beginning, there was one uniform conſiſtent Scheme carried on, aiming all along at one End; namely, the Inſtruction and Reformation of Mankind; their Reſtoration to the divine Favor, and their ſincere and perſevering Obedience to the original Law of their Nature, finally to iſſue in their entire Perfection and Happineſs.

V. (1.) Accordingly, after ſuch a Series of introductory Inſtitutions, Types and Revelations, we have ſufficient Evidence that, *when the Fulneſs of Time was come*, this promiſed *Saviour* and divine *Inſtructor* made his Appearance in the World, being no leſs than HE that made the *World* itſelf; GOD of GOD, *the Brightneſs of his Father's Glory, and the expreſs Image of his Perſon*; to whom the Government of all Things in Heaven and Earth was committed, and *in whom dwelt the Fulneſs of the Godhead*, even in his incarnate State.

Now, as we are Sinners, it appears very fit that GOD ſhould in this Manner treat with us by a Mediator; and as we are Men, it was no leſs proper, that He ſhould do it by one that ſhould appear in our own Nature, and converſe familiarly among us, that he might the better inſtruct us by his Example as well as by his Precepts.

VI. (2.) AND as this was fit in itſelf, ſo accordingly it was, that in His incarnate State,

He abundantly proved by his Miracles, that He was indeed *a Teacher come from GOD*; and, being cloathed with divine Authority, He taught us all the great Principles of moral Truth and Duty, above demonſtrated, much more clearly than they had ever been known before, together with others meerly depending on Revelation and Inſtitution, relating to His Mediation and the New Covenant. All this he did in a Manner and Language admirably ſuited to make the ſtrongeſt Impreſſions upon the Minds, not only of the more thinking, but even of the general Rate and lower Sort of the human Kind; enjoining theſe Truths and Duties upon us, under the moſt weighty Sanctions and affecting Conſiderations, namely, as the Will and Law of GOD concerning us; and at the ſame time ſetting us a moſt amiable Example, that *we ſhould follow His Steps.*

VII. (3.) BUT further, as it was very neceſſary, that we ſhould be ſtrongly affected with a Senſe of the Heinouſneſs of Sin, as the moſt effectual Means to bring us to Repentance, and at the ſame time have ſufficient Security for Pardon, upon our Repentance, it pleaſed GOD to appoint that His bleſſed SON incarnate (freely ſubmitting to it) ſhould die for both theſe Purpoſes; —namely, as a *Sacrifice* for the Atonement of our Sins, to redeem us out of the Hands of divine Juſtice, and open a Way for Mercy to take Place conſiſtent therewith; and alſo to make a ſtrong Impreſſion upon our Minds of the Greatneſs of our Guilt, and the Heinouſneſs of our Sins, in order the more effectually to induce us to repent of them, and forſake them; and thus to purchaſe

and

and aſcertain to us Pardon and Acceptance, upon our Repentance and Reformation. This merciful Purpoſe and Intention, as aforeſaid, He had exhibited from the Beginning by the Inſtitution of Sacrifices. Thus the bleſſed JESUS was graciouſly pleaſed to ſubmit to a moſt painful and ignominious Death for our Sakes, *making His Soul an Offering for our Sins*, as the true Antitype of all the ancient Sacrifices (in which He had been exhibited, as the *Lamb ſlain from the Foundation of the World*). And thereupon, in Virtue of the Right hereby acquired, He did, in GOD's Name, promiſe and aſcertain, thro' His Merits and Mediation, *Pardon* to our ſincere *Repentance* and *Faith* in Him, and the *Acceptance* of our faithful, tho' very weak Endeavours to yield a conſtant and perſevering Obedience to all His holy Laws for the Time to come.

VIII. (4.) MOREOVER, becauſe of our great Weakneſs and Inability to repent, believe and obey, without GOD's Help, amid ſo many Temptations to the contrary; He hath alſo, for CHRIST's Sake, ſent His *Holy* SPIRIT (by whom He hath always immediately exerted His *Almighty Will and Power*, in the Creation, Preſervation and Government of the World) and promiſed His gracious *Aſſiſtance* to our earneſt Prayers and Endeavours, to enable us to withſtand the Temptations that lie in our Way, to mortify our Luſts and vicious Habits, and to comply with all the Duties incumbent upon us. This *divine Spirit* is, accordingly ever ready to aſſiſt us in all our honeſt and faithful Endeavours, and to render them effectual for the Renovation of our Souls, and enable us to *bring forth Fruits*

ment for Repentance, even all the Fruits of a ſincere, univerſal and perſevering Obedience to the Goſpel.

IX. SINCE alſo, as Things now ſtand, we cannot have much elſe in View here, beſides a ſhort and uncertain Life, attended with many Calamities, and iſſuing in the *Death* or Diſſolution of our Bodies; and ſince we ſhould otherwiſe have been generally attended with much Darkneſs and Uncertainty about a future Life; CHRIST has moreover, by his Sufferings and *Death* in our Behalf, taken away the Curſe and Sting of our Calamities and Diſſolution, and has turned them into a Bleſſing, and made them a Means of promoting our greateſt Good. He has likewiſe by his triumphant *Reſurrection* and *Aſcenſion*, opened to us the glorious Views of a bleſſed *Immortality* both in Body and Soul, and aſcertained to us an *eternal Life* of unſpeakable Happineſs to be beſtowed upon us, in Conſequence of our final Perſeverance in Well-doing, conformable to his Inſtructions.

X. (6). IN the mean Time, in order to qualify us for this Happineſs, as we could not, without Inſtruction from above, be well aſſured what *Worſhip* and Service would be acceptable to GOD, it was very needful that CHRIST ſhould teach us how to *worſhip* and adore him acceptably, even *in Spirit and in Truth*. For as GOD hath been pleaſed to derive down all his Bleſſings and Favours to us thro' the Mediation of his *bleſſed Son*, and by the Influence of his *Holy Spirit*; ſo (as theſe Relations demand correſpondent Duties) it is fit, as he hath taught us, that all our Worſhip and Service, our Prayers and Praiſes, and all our Hopes of Acceptance, ſhould be offered up to Him

Him, in Dependence on the Influence and Aſſiſtance of his Holy Spirit, and through the Merits and Mediation of his dear Son, as the Condition of their obtaining Favour and Acceptance with him.

XI. (7) AND *laſtly*, as every Thing that concerns the Weal of Mankind is beſt promoted by ſocial Combinations; ſo GOD has by his Son JESUS CHRIST, the great *Meſſenger of his Covenant*, appointed that we ſhould jointly combine and unite together in promoting our Happineſs, which is the great End of our Being, and particularly that we ſhould live in the conſtant Exerciſe of *ſocial Religion* for that Purpoſe. He has therefore inſtituted *Baptiſm*, as a Rite of our Admiſſion into this Society, to repreſent and oblige us to all Purity and Holineſs in Heart and Life, and to ſeal to us the *great and precious Promiſes* of the Covenant of Grace. He has likewiſe inſtituted the *holy Euchariſt*, as a further Means to ratify and confirm theſe Promiſes, and to keep up in our Minds a lively Senſe of His Sufferings and Death; with a Senſe of the mighty Obligations we are under, from His dying Love to us, to be faithful to Him who *died for us*, and *roſe again*, and who is the great *Author and Finiſher of our Faith*; and moreover to perſevere in Love and Unity, as Brethren and Fellow Members of that holy Community of all good Men and Angels, whereof he is the common Head and Lord. And as he would have us live in the conſtant Uſe of theſe Means for the promoting in us all the Virtues of a holy Life, which contribute to our final Happineſs, he hath appointed an *Order* of *Men* to adminiſter theſe ſacred Rites, to preſide in the Ex-

erciſe of this ſocial Religion and Worſhip, and to explain and inculcate the *Divine Philoſophy* which he hath taught us in order to qualify and prepare us for that eternal Happineſs which he hath provided and aſcertained to us. Hence we ſhould conſider the Church and public Worſhip as the School of CHRIST, wherein immortal Spirits cloath'd with Fleſh, are to be trained and bred up as Candidates for eternal Glory.

XII. Now therefore, all thoſe who do firmly believe all the great Truths of this *holy Religion*, whether *natural* or *revealed*, that is whether founded in Nature, or meerly depending on Revelation; all thoſe, who under the Influence of them, by *Faith* look for Aſſiſtance and Acceptance, only through his Mediation, and in the Method which he hath preſcribed; and moreover all thoſe who, conformable to this holy Diſcipline of Chriſtianity, do heartily *repent* and forſake their Sins, who return to their Duty, and faithfully live and act in all their Behaviour, both towards GOD and Man, from a Senſe of Duty and Gratitude to GOD, their great Creator and Benefactor, and to JESUS CHRIST, their great Mediator, Law-giver and Judge, perſevering in their Obedience; *faithful to the Death*:—All theſe I ſay, are accounted true *Chriſtians*; and, even while they continue in this Life, they belong to that heavenly Community which is called His *Kingdom*, whereof He is the Head, Lord and *King*, and the great Vice-gerent of *GOD the Father*.

And after this Life, thro' the ſame Jeſus, they ſhall be received into his glorious Kingdom, and be inconceivably happy with Him for ever!—They ſhall ſit down with the Patriarchs and Worthies

Worthies of elder Days, together with all the holy Hierarchies of Heaven,——

Angels and Seraphs glowing round his Throne,
" And radiant Ranks of Eſſences unknown,
" To crop the Roſes of immortal Youth,
" And drink the Fountain-head of ſacred Truth;
" To ſwim in Seas of Bliſs, to ſtrike the String,
" And lift their Voice to their Almighty King;
" To loſe Eternity in grateful Lays,
" And fill Heaven's wide Circumference with
" Praiſe.

Dr. YOUNG.

CHAP. VII.

HAVING in the former Chapters given a brief View of thoſe *Duties*, divine, moral and ſocial, which, when once diſcovered, either by Reaſon or Revelation, evidently appear to be founded in the Nature of Things, and the Relations in which we ſtand; I ſhall now add a PRAYER, which, I doubt not, the *Chriſtian Philoſopher*, from what has been ſaid above, will by this Time be diſpoſed and qualified to offer up with *Underſtanding*, for the divine Grace and Aſſiſtance, to enable Him to practiſe what he has thus diſcovered as undeniably due to *Himſelf*, his GOD and his Neighbour.

*A philoſophical * Prayer, founded on the Truths and Duties which are the Subject of the foregoing Syſtem.*

Preparatory Addreſs. O! ETERNAL Source of *Life*, *Light* and *Love*; that permitteſt THY reaſonable Creatures to open their Souls to THY divine Influence by PRAYER! compoſe my Thoughts, raiſe my Affections, and grant that I may approach THY awful Preſence

* The Editor was of Opinion that a Prayer on this Model, which might be a Summary Recapitulation of the foregoing Treatiſe, and alſo contain Petitions for the divine Aid in diſcharging the Duties diſcovered in it, would be of the greateſt Uſe to the Reader. Hence

ſence with a humble Senſe of my own Indigence, and with worthy Apprehenſions of THY All-ſufficiency. As THOU haſt given me the Means of knowing, in ſome Degree, the Relation between Finite and Infinite, and haſt alſo given me Reaſon to deduce from thence my various *Duties*; permit me to fly to THINE almighty Grace and Aid, to enable Me to put theſe Duties in Practice: for without this I know how inſufficient I am, by my own natural Strength, to do aught acceptable to THEE.

Hence the Prayer conſiſts of the ſame Parts of which the Treatiſe itſelf conſiſts; viz. Firſt, The *ſpeculative* Truths relating to God, which make the *Addreſs* and *Acknowlegment* of Him; and the *ſpeculative* Truths relating to Ourſelves, which make the *Confeſſion*. Secondly, The *practical* Duties that reſult from the ſaid Truths, which are moral, divine and ſocial. Petitions for Grace to diſcharge theſe aright make the *petitory* Parts of the Prayer. But it is not meant however as a complete Form. For, *Interceſſion*, *Thankſgiving*, *&c.* could no otherwiſe make a Part of it on this Plan, than by praying for the regular Diſcharge of them, as Duties.

In the former Editions, the Author had a ſhort Prayer on the Model of Mr. *Woolaſton*'s, in his *Rel. of Nat.* But the Editor took the Liberty to ſubſtitute this larger Compoſition in its ſtead, for the Reaſons already given, as he was impowered and requeſted to make what Improvements might occur to him in correcting the Preſs. This is mentioned expreſly, that whatever Fault is found with this Performance, which is the only material Alteration in the whole Book, it may not be charged to the Author.

(I.) *The ſpeculative Part of Chriſtian Philoſophy.—1. With Regard to God.*

I. IN THE Courſe of my Reſearches, what firſt of all appears to me *is*—That THOU art from Everlaſting to Everlaſting, completely happy in THYSELF, perfect in Goodneſs, Power and Wiſdom.—THY *Goodneſs* ſpoke Creation into Birth, with no other View but to communicate to *finite Natures*, from that unbounded Ocean that flows for ever undiminiſhed round thy Throne, the greateſt poſſible Sum of Happineſs that ſuch Natures can be capable of ſharing! THY *Power* governs THY univerſal Family of Heaven and Earth as beſt ſuits the Ends of their various Natures, and THY gracious Deſigns towards them! And THY *Wiſdom* ſo conducts THY *eternal Scheme*, that, however it may *now* appear to THY ſhort-ſighted Creatures, it will *at laſt* unfold itſelf in a perfect conſiſtent *Whole*, whoſe invariable Object has all along been the greateſt Good of THY whole Family; and thus open a new Scene to make them for ever happy in the Contemplation and Love of *thoſe* THY boundleſs Perfections.

THOU haſt portioned out thy Gifts and Favors in various Degrees among THY Creatures. To me * THOU haſt given the noble Faculties of Reaſon and Underſtanding. THOU haſt made me but a little lower than the Angels, and crowned me with Glory, Honor and Immortality. THOU took'ſt me from the Womb, and haſt tenderly preſerved and provided for me to

* Me, in the firſt Perſon, as in the preceding Treatiſe, is put for the whole human Species.

this

this very Moment. THY unwearied Patience has born with all my Failings, and THY overflowing Love has even loaded me with undeſerved Favors and Advantages.—But what Language can ſpeak THEE as thou art? THY Goodneſs towards me riſes far above all Expreſſion, far above all Thought. When I had ſtrayed from THEE and was ſunk in Ignorance, THOU thyſelf vouchſafed *to ſpeak to me, riſing up early and ſpeaking.* THOU *did'ſt alſo ſend all* THY *Servants the Prophets, riſing up early and ſending Them.* Laſt of all THOU ſenteſt the *Son* of thy Boſom with his holy Apoſtles, to ſeize me from the Jaws of merited Deſtruction; to reſtore my ruined Nature to its original Dignity; to inſtruct me in my Duty, and guide me to endleſs Reſt. *How precious are* THY *Thoughts unto me, O my* GOD! *How great is the Sum of them! if I ſhould count them, they are more in Number than the Sand!*—

2. *With Regard to Man.*

II. ALL THIS, O HEAVENLY FATHER, I know THOU *art*; and *all This* I know THOU haſt *done* for me! But when I enquire, in the next Place, what I myſelf *am*, and what I have *done* in Return; alas! my Conſcience tells me that I have not always conſidered and acknowleged THEE as being what THOU *art*. I have often counterworked THY gracious Purpoſes towards me, and ſinned againſt THY holy and equitable Laws. Forgetting my high Preheminence of Birth, I have often perverſely *abuſed*, or ungratefully neglected the proper *Uſe* of, thoſe noble Powers with which THOU haſt crowned my Nature. *My Iniquities have taken*

Hold

Hold of me ſo that I cannot look up. They are more in Number than the Hairs of my Head; therefore my Heart faileth me. Yet ſtill, when I reflect on THY paternal Love, my Hope is in THY Mercy, through the *Redeemer, that* THOU *wilt hide* THY *Face from my Sins, and blot out all my Tranſgreſſions.* In this ſacred Hope I humbly proſtrate myſelf before THEE, ſincerely confeſſing my repeated Treſpaſſes, earneſtly imploring THY Forgiveneſs of Them, and ſtedfaſtly purpoſing, as far as in me lies, to amend my future Conduct.—Look down then, O THOU FIRST and BEST of BEINGS! From eternal Splendors and Glories unutterable, look down with Compaſſion on a ſinful, but penitent, Creature humbled in Duſt! For THY dear SON JESUS CHRIST's Sake ſave me from the Conſequences of mine Iniquities. Pardon what is paſt, and vouchſafe me the Aid of THY holy Spirit to lead me through all future Trials in the ſteady Exerciſe of thoſe VIRTUES, *moral, divine* and *ſocial*, which, in the Courſe of my Studies, aſſiſted by THY Spirit and revealed Will, I have diſcovered to be my DUTIES, towards *myſelf*, towards THEE, and towards my *fellow Creatures*.

(II.) *The practical Part of Chriſtian Philoſophy.*

1. *Petitions for the Practice of private moral Duties.*

I. WITH Regard to *myſelf*, may I for the future practiſe the great Virtue of *Temperance*, and preſerve my Body chaſte, as the Temple of the *Holy Ghoſt*. May I diſcipline my Paſſions and regulate my Affections aright, that ſo I may never be ſubjected to inordinate Deſires and violent Commotions of Soul, but paſs my Time in Tranquillity, Sobriety, Frugality and Induſtry.

But

But may I always remember that my Care is to reach beyond my Body to my better Part. Hence may I ſtrive above all Things to improve the divine Faculties of *Reaſon* and *Underſtanding*, employing them, according to THY Deſign, as the Means of ſearching and knowing the Truth, and conducting myſelf towards my true Happineſs. And whatever Acquiſitions of Knowlege I may, through THY Aid, attain to, may I never be puffed up, but refer all to THEE, and in all my Reſearches be Self-diffident, from a Senſe of the extreme Scantineſs of the higheſt human Attainments at beſt. Yet, O my GOD! while in the Purſuit of true Knowlege, I abſtain from ſinful Pride on the one Hand, may I alſo on the other abſtain from a narrow deſpondent Undervaluing of thoſe Powers THOU haſt given me, even in their preſent impaired State. For, though they are not the higheſt in the Scale of Being, neither are they the loweſt; but are indeed noble when conſidered in their proper Place, and with Regard to their proper End. There is ſomething grand and auguſt even in the Ruins of human Nature, which ſpeaks its almighty *Author*; and thoſe muſt grovel beneath their End, without exerting their Strength, or aſpiring at aught that is generous, elevated, or greatly *good*, who have not a juſt Senſe of this Grandeur—May I have a juſt Senſe of it, and reverence my Nature. May I conſider myſelf as THY Image, and ſtrive to act up to my Dignity in the Imitation of THY divine Perfections. To diſpoſe me to do this, may I look deeply into myſelf, and frequently employ my Thoughts at Home. May I attentively liſten to the ſtill Voice of a well-informed Conſcience, which

which is THY Vicegerent within me. What it warns me not to do, may I ever ſedulouſly fly from, however dear; and what it dictates to be done, may I ever reſolutely atchieve, however hard.——

2. Petitions for the Practice of the divine *Duties.*

II. WITH Regard to THEE, O my GOD! may I make it the chief Aim of my Life to diſcharge the *Duties* of *Piety* and grateful *Praiſe*. May I always acknowlege THEE to be, what THOU art, the ſovereign Object of all Love; for ſurely there is nothing that can ſatisfy the human Soul but THEE. When I ſtray from the Love of THEE, I find within myſelf a frightful Void of ſolid Happineſs, and nought to fill it up. All my Powers are diſſipated with falſe Hopes and falſe Fears; nor can I ſupport the lingering Torment of Society with myſelf. But when I return to THEE, ſighing and thirſting after THY divine Fellowſhip, my Soul is abundantly ſatisfied, and filled with inborn Tranquillity and Joy in the *Holy Ghoſt*. Nought can diſturb its Peace while it feels THY Preſence, exults in THY Favor, and, in all Things, quietly reſigns to THEE, who art infinitely wiſe to contrive, good to incline THEE, and powerful to execute what is beſt for me in the Whole.—O then, may I always love and obey THEE without the leaſt Murmuring or Diſtruſt, and conſider whatever befals me *now*, as meant to diſcipline and prepare me for *future* Happineſs. May I bear every Thing with Contentment, Fortitude and Equanimity, neither too much elated or dejected at aught which this Scene can give or take away, ſince I am not qualified

to

to judge of the Tendency of Things in the whole. Give me a lively Faith in THY *Promiſes*, and ſave me from all Irreligion and Profanation of THY holy name; for THOU art the all-ſeeing Governor and tremendous Judge of the World, and wilt not hold them guiltleſs who profane or neglect the awful Reverence of THY glorious Attributes.—May I never neglect it and never forget the *Worſhip* and grateful *Praiſes* which are due to THEE both in private and public; for I can never be without a Prompter. All THY Works, with unceaſing Voice, eccho forth THY wondrous Praiſes. The ſplendid Sun, with the unnumbered Orbs of Heaven, thro' the pathleſs Void, repeat their unwearied Circuits, that to the uttermoſt Bound of the Univerſe, they may proclaim THEE the *Scource* of juſteſt *Order* and unabating *Harmony*. This Earth rolls round the varied Seaſons of the Year, that, in all her Changes and Appearances, ſhe may ſpeak THEE the *Original* of all *Beauty:* And every Creature that lives thereon ſeems to anſwer its End and be happy, that it may pronounce THEE the *Parent* of all *Wiſdom* and *Goodneſs*.—Shall I then, who am favored above them all with Reaſon and Voice articulate, mar the grand Chorus? Shall I be the only jarring String in the well-tuned Inſtrument—the only Blot in *Thy* fair *Creation*? Oh, no!—ſave me, ſave me, O SOVEREIGN POWER! THOU UNIVERSAL GOOD! Save me from ſuch a peverſe ungrateful Conduct. Let not me, *me* alone, here ſo highly endowed, wander as if deaf, blind and dumb, in the midſt of THY applauding Works; but may I walk forth with the Morning Sun,

and

and under the Evening Sky, while my feeling Soul attends and my conſenting Heart beats Uniſon to the Voice of Nature, for the ſame is THY Voice ſounding aloud in the Ears of the wiſe. Thus may I go on my Way through Life correſponding with the general Harmony, and praiſing Thee for all Things—for my reaſonable Being, for my Preſervation, and above all for the Light of THY Goſpel, and my Redemption through CHRIST JESUS. This is that aſtoniſhing Plan by which thou haſt reconciled Juſtice with Mercy. And, while all ſuperior *Beings*, inhabiting wide through Nature, make every Sphere vocal with Praiſes to THEE for it, let not me, *me* for whom the wonderful Work was wrought, be the only reaſonable Creature that is ſilent about it, and that perceives nothing grand or auguſt in it. Sooner let me forget to breathe than forget to extol THEE for it. May I mingle in frequent Worſhip with the Hoſts of Heaven, and ſwell their *univerſal Anthem*, adoring its Depth, adoring its Sublimity, while oft my raptur'd Heart breaks forth in vocal Strains like theſe—"Bleſs JEHOVAH, "O my Soul, and all that is within me bleſs HIS "holy Name! bleſs JEHOVAH, O my "Soul, and forget not all HIS Benefits; who "forgives all thine Iniquities, and heals all thy "Infirmities; who *redeems* thy Life from De"ſtruction, and crowns Thee with loving Kind"neſs and tender Mercies. For ever bleſs JE"HOVAH, O my Soul! HIS Name is excel"lent in all the *Earth*. HIS Glory is far above "the *Heavens*. HE, HE only is worthy to be "celebrated with eternal Praiſes!

III.

III. WITH Regard to others, teach me an unbounded Love and Benignity of Heart. Save me from that meaneſt of all Vices, a ſelfiſh unfeeling Soul, coiled up within its own narrow Orb. May I conſider myſelf as related to that univerſal Republic of Being, whoſe common Parent THOU art; and in a particular Manner feel for all my own Species, weeping the lovely Tear of Sympathy with thoſe that weep, and mingling the generous Joys of Congratulation with thoſe that joy.—May I conſider each Individual in this World as having his Infirmities and Wants; and let this diſpoſe Me tenderly to bear with all, and be ever ready to alleviate the Burdens of my fellow Exiles in our common Journey to the *Land* of *Promiſe*. May it be ever preſent in my Thoughts how many more deſerving than me mourn around in deep retired Diſtreſs, and drink the bitter Draught of Miſery, while I abound and am glad. And may this Conſideration induce me to do Good, and communicate to the utmoſt of my Power, leſt in the Day of final Retribution they ſhould be comforted, while I am doomed to Sorrow in my Turn.

3. *Petitions for the Practice of the ſocial Duties.*

But, when I have done all in my Power to relieve Others, let me not think that I have acquitted myſelf of all my Duty towards them. May I alſo aſſiſt them with my Advice, and intercede for them in my Prayers, that THOU would'ſt grant them Reſignation and Patience, till, conſiſtent with the generous Purpoſes of THY moral Government, THOU ſhalt be pleaſed to put an End to their Troubles. May it be the chief Triumph of my Soul to ſee the World holy as well as happy, and eſpecially to ſee the Society, to which I more immediately

mediately belong, a holy and happy *One*, eſtabliſhed upon the everlaſting Foundation of Truth, Righteouſneſs and Peace. For this Cauſe, having firſt warmed my Heart with THY *Love*, and ſatisfied myſelf of THY *Eternal Goodneſs*, as I now have done, may my Benevolence prompt me to lead as many of my Fellow Creatures, as I can, to the ſame Temper, ſtriving to make THEE more adored and *Them* more in Love with one another. But may no miſguided Zeal or Difference of Sentiment induce me to the leaſt Breach of Charity, much leſs to the Perſecution of others, eſpecially thoſe who profeſs the ſame general Faith, and with whom I ſhould live as with Brethren, Heirs of the ſame common Salvation.

In general, ſave me, O my GOD, from all Violence, Cruelty, Hard-heartedneſs, Slander, Covetouſneſs, Deceit, Infidelity, Moroſeneſs, Diſobedience, and every unſocial Diſpoſition. May the Sovereign Love of Juſtice, my Country, and Mankind regulate all my ſocial Conduct, and inſpire me with all noble Sentiments, and heroic Virtues. Let me give every Man his due, and do to him as I wiſh to be done to by others. To my *Inferiors*, let me be condeſcending, affable and kind; to my *Equals* reſpectful, mild and engaging; to my *Superiors*, ſubmiſſive, dutiful, and obedient; to my *Enemies*, forbearing, placable, and forgiving; to my Friends, affectionate, ſincere and faithful; and, in a Word, to ALL MANKIND, humane, juſt and amiably courteous, from that inward *Sweetneſs* and *Benignity* of SOUL which is the Elder-born of CHARITY.

The Concluſion.

IV. AND *Now*, my GOD! grant for CHRIST's Sake, that I at leaſt may ſpend my Time in the faithful

ful Diſcharge of all theſe my Duties, and whatever elſe may be ſo. And having thus done all the Good in my Power throughout the whole Courſe of my Continuance in this World; having endeavoured to improve my better Part in all virtuous Habits and uſeful Knowlege in this Life, to capacitate myſelf for Happineſs in the next, may I calmly and decently take my Departure from this preſent Stage; nor let me, when I have endeavoured to act up to my Character in every former Scene, flag under the laſt. Let me rather confront the King of Terrors with Chriſtian Reſolution, in the Hopes of being placed with the Righteous at thy Son's Right-hand, in that terrible Day when HE ſhall come in all his Glory to judge the World; and in the Hopes of returning with HIM thro' the Gates of the new Jeruſalem, amid the Shouts and Congratulations of all the Hoſts of Heaven, with them to celebrate the Praiſes of the GODHEAD in that endleſs State of unmix'd Joy, which is to be the *Conſummation* of VIRTUE and HAPPINESS!—That this may be my bleſſed State, I beg thro' the Merits and Mediations of the ſame THY *Son Jeſus Chriſt*, who has taught me to ſum up all my imperfect *Prayers*, by ſaying;—

Our Father, &c.

A

LETTER,

CONTAINING

Some IMPARTIAL THOUGHTS

Concerning the SETTLEMENT of

BISHOPS in AMERICA.

By the Author and ſome of his Brethren.

SIR,

WE thank you for your particular account of the unhappy controverſy at * * * *. We likewiſe heartily condole with the congregation of * * *, in the loſs you tell us they have ſuſtained of the young gentleman who was intended for their miniſter, in his voyage to England for his orders. They had been long deſtitute. Their expectations from him were juſtly great, and perhaps they will not ſoon be ſupply'd ſo much to the ſatisfaction of all ſides.

Your obſervation is too juſt, that the church of England, in America, is in a very diſtreſſed ſtate,

ſtate, for want of proper diſcipline and a regular Epiſcopate. It has been long obſerved and lamented in vain by every friend to genuine religion and piety; and we hope you'll embrace any opportunity that may offer of ſetting this matter in a juſt light in the land for which you are bound. Perhaps, now at laſt, ſome good may be done; for ſurely, our lamentable ſituation deſerves the moſt ſerious attention.

Not to ſpeak of the laity of the epiſcopal perſuaſion, who are under no check from church diſcipline, it is impoſſible but, amongſt the clergy themſelves, who are a large number of men, left in a great meaſure to their own diſcretion, ſome needleſs controverſies and imprudences of behaviour, not to ſay worſe, muſt happen and continue, to the great hindrance of religion, and ſcandal of the church. Now againſt theſe there is no effectual remedy, but the authority and viſitation of a biſhop; for it is found, that the power delegated to commiſſaries is inſufficient for this good purpoſe.

But further, tho' it is obſerved, that men born and bred in America often make the beſt clergy there, owing, perhaps, partly to their being acquainted with the genius of the people, and partly to their knowing before-hand what ſort of livings they are to expect, ſo as not to be ſoured with any diſappointments, as is ſometimes the caſe of

of thoſe who come from home with high hopes; yet the riſk and dread of the ſeas are great diſcouragements to the breeding up men for holy orders in theſe parts.

It muſt greatly ſhock a parent's tenderneſs to think, that after all his care to educate his ſon, he has but five chances to one of ever ſeeing him again, if he goes to England for his ordination. It will be of little avail to tell ſuch an affectionate parent, that, in the common courſe of things, there are a great many more chances in his favor, when experience and paſt obſervation for a number of years tells him, that five of twenty-five that have gone from America to England for orders, have either been caſt away or have died of the ſmall-pox, &c. Beſides it is juſtly to be feared, that ſome of thoſe who eſcape all theſe dangers, ſhould, in time to come, acquire and carry back with them certain ſentiments and ſeeming refinements of conduct which are not very winning to the ſimplicity of the vulgar in the country.

Thus, while every other religious ſociety in America is a complete body, flouriſhing under full diſcipline and government, the church of England languiſhes in a diſmembered ſtate, and without diſcipline, becauſe without a head, or which is the ſame thing, at too great a diſtance to receive any ſuccour from him who is her head and guide.

guide. All the advantages of her excellent conſtitution, far from being uſeful, are rather prejudicial to her, becauſe ſhe wants that member with whom the chief power of rendering them uſeful is lodged.

For this cauſe the church of England muſt loſe ground in America, in proportion as other perſuaſions prevail and flouriſh. And yet it highly concerns the peace and good government of America, that ſhe ſhould at leaſt keep pace with other religions here, as being beſt ſuited to the genius of Engliſh government, and as having always made the mildeſt uſe of power. It is certain that, in proportion as epiſcopal congregations have been ſettled among thoſe called Independents, their principles of religion have become more generous and catholic, and their principles of government more monarchical and conſtitutional. The different religious perſuaſions in America have been conſidered as a check to one another; and if it be juſtly thought that a ſudden introduction of epiſcopal juriſdiction, into thoſe more northern colonies which are chiefly in the hands of Diſſenters, would hurt the civil conſtitution which is there adapted to the principles of ſuch a people; ſo ſhould the Diſſenters on the other hand, obtain the chief power in the ſouthern colonies, it would as certainly hurt the conſtitution of them, ſince their

government is adapted to the ſpirit and principles of Epiſcopalians, in whoſe hands they now are. Thus if the Preſbyterians, Anabaptiſts, Dutch, and Germans in America, ſhould all unite in power, as has been long projected by ſome enterpriſing ſpirits, under the very catholic pretence of having been all reformed on the ſame Calviniſt plan, what other power in theſe parts could ſtand before ſuch a formidable coalition; or how could the conſtitutions and peace of the ſouthern provinces be maintained? We ſaid *unite in power*, for this is poſſible; but it is hardly ſo, that Preſbyterians with reformed Germans and Dutch, who all differ from one another, and ſplit daily into new ſeparations, eſpecially the former, ſhould ever unite in *heart*.

We know it will be ſaid, that all the coalition aimed at is, that they may all unite, as differing in nothing material, to love and ſupport one another with good offices, and conſider themſelves as one church of Chriſt. But if this is all, why is any perſuaſion that names the name of Chriſt to be excluded from ſuch a deſirable union? Why is it confined to Diſſenters, with German and Dutch proteſtants? Is the charity and benevolence of Epiſcopalians, Quakers, &c. leſs remarkable than that of others? Who would not wiſh to ſee love and harmony among all Chriſtians? Who would not wiſh to ſee the Germans and all

foreigners ſettled in our colonies, ſo far united, not only with Diſſenters, but with all Engliſhmen, as to ſpeak our language and purſue one Britiſh intereſt with us? But to meddle with their religion is not the way to effect ſuch an union: It is the way to keep them for ever at a diſtance from us. And to think of molding them exactly to the mind of this or that American ſynod is a chimera.

Thoſe gentlemen then, who talk of ſuch a coalition, had better candidly acknowlege that they do not ſo much hope to have the foreigners join with them in the ſame mode of religion as to have the power of leading them, and of collecting all their force to ſerve ſome favorite purpoſe. And as it is not the firſt time, that thoſe who have but juſt eſcaped the jaws of perſecution have taken the firſt opportunity to lift the rod againſt others, ſo ſhould ever this power fall collected into ſuch hands, it would do much greater miſchief to the political balance and ſprings of government, and be the ſource of far greater eccleſiaſtical tyranny than has ever been apprehended from a full epiſcopal juriſdiction over all America, which has been very unjuſtly ſaid to be aimed at in the ſettlement of biſhops here.

It will appear from the following propoſals, the ſubſtance of which was ſent from England to ſome of the epiſcopal clergy in America, that nothing more is deſired by the ſettlement of biſhops here, but to put the church of England

on an equal footing, and render her as complete a church as any other in these parts. And how reasonable, necessary and expedient this is, in a political as well as a religious light, may appear from what has been said. No ecclesiastical tyranny is wish'd for, nor any thing that can in the least interfere with any rights, either by custom, or acts of assembly now lodged in other hands.

I. In the first place 'tis thought, two bishops would be sufficient; one for the continent of America, whose seat would most conveniently be New York, on account of the healthiness of the climate and its central situation; and the other for the West India islands, whose chief seat might be Barbadoes. If settling such bishops should be thought to interfere with any rights of the see of London, they might be suffragans to it.

II. No coercive power over the laity is in any case desired for such bishops, but only a power to regulate the behaviour of the clergy that are in episcopal orders, and to correct and punish them according to the law of the church of England, in case of misbehaviour or neglect of duty. To this there can be no objection, as it is a power already given to commissaries in these parts.

III. Probate of wills, licences for marriages, &c. are to be left in the hands where they are; and the bishop is to enjoy no share of temporal power, nor to interfere in the least with the interests, authority,

thority, and dignity of *governors*, or any other officers of ſtate.

IV. The colonies are to be at no charge in the maintenance of the biſhop; nor is he to have any other authority in places where the government is in the hands of Diſſenters, but to ordain clergy for ſuch epiſcopal congregations as are among them, and to confirm the members of the ſame, and inſpect into the behaviour of their clergy.

Theſe are no greater powers than every other American church enjoys (whether lodged in *one* or in *twenty* hands matters not). They are powers too ſo eſſential to the conſtitution of a church, that there can be none without them. No one then can reaſonably oppoſe the ſettlement of biſhops in America, under the foregoing reſtrictions, but ſuch as wiſh to ſee Epiſcopacy entirely rooted out of theſe parts. And how detrimental this would be to the political balance of America, to the conſtitution of the epiſcopal governments here, and to the ſpreading the knowlege of Chriſt over the dark parts of the earth, is manifeſt on the leaſt cool reflection. The very ſpirit of religion and the civil harmony of America ſeem to depend on laying the church of England under the ſame advantages with other religious ſocieties here. Thus, whatever ground is gained or loſt by her or them, will be gained or loſt only by fair means and a noble emulation to excel each other

other in every thing that is winning in the impartial judgment of the good. And while they are all thus in a healthy and complete ſtate, whatever advantages may be gained by any particular denomination, they will be ſo ſlow and imperceptible as not to hurt the civil government, but in the ſame ſlow and imperceptible manner to adapt it to ſuch changes and to the genius of that religious denomination that thus gradually gains ground.

Surely it cannot be thought, that the ſettling biſhops in Britiſh America has the leaſt tendency to make her too conſiderable, or raiſe her too faſt from her infant ſtate. If it ſhall have any influence at all on civil matters, which by this plan muſt be very ſmall, it muſt rather be the contrary way. Such biſhops will owe their advancement to his majeſty. They will have but ſmall revenues, and may hope for greater promotions at home. Thus, with what ever influence they have, they will from gratitude, inclination, and intereſt, go all reaſonable lengths to ſupport his majeſty's and the Britiſh intereſt in the colonies.

V. Having thus removed every objection that can be formed againſt this good work, it is to be hoped, it will no longer meet with any obſtruction from any perſon that conſiders the foregoing powerful reaſons for it, with many more that might be added. But if the happineſs, which the execution of it would, in th iſſue, undoubtedly give to millions, ſhould, for reaſons of ſtate which we dare

dare not gueſs at, be left for the glory of ſucceeding times; it may, in the mean while, be a great relief to the diſtreſſed ſtate of the church and religion, to engage and commiſſion one or other of the youngeſt and ableſt biſhops of the ſmaller dioceſes, to viſit America at leaſt once in ſeven years. Such a biſhop might ſpend one or two years in theſe parts, in order to ordain clergy, give confirmation to thoſe that deſire it, and perform the other parts of his office in the viſitation of as many of the clergy as poſſible; duty being done for him by ſome neighbouring biſhop during his abſence.

We are, &c.

July 13*th*, 1753.

THE END.

MVSEVM
BRITAN
NICVM

ERRATA.

Page 22. line 6. from the Bottom, read *Dependence*. P. 98, in the Margin, after Activity, put Semicolon; and r. *And of our*, &c. P. 120. l. ult. r. *Diſcipline*, P. 104. l. 1. for little, r. *tender*. P. 154. l. 4. from the Bottom, r. *that would*. P. 164. l. 25. r. *Will*. P. 175. l. 2. r. *of the* natural, *commonly called the materiel World*, &c. P. 207. l. 24. r. *Virtue*. P. 214. l. 21. r. *Idleneſs*. P. 228. l. 22, r. *inſtruct*.